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Foreign.

GREAT BRITAIN.

The President's message had been received by the packet ship Independence. The papers say:

"It has given little satisfaction on this side of the water. Of the various pens to which it has offered employment, all, without exception, find fault either with the tone of its morality, or its overreaching animus. The absence of all censure of the repudiating States, in so elaborate a document, is held to be one of its primary defects; the freebooting style in which it recommends the erection of American military posts on the Oregon, while the territory itself is in dispute, has given great offense; and the manner in which the President hints his wishes for the annexation of Texas, and the hard words he bestows upon Mexico, (from which it is evident that he desires to proceed to blows with that tottering republic,) has been held to indicate a very low standard of moral feeling. All these points have been sharply criticised."

The Real Net Revenue of the Post Office.—The net revenue, as stated in the annual finance account, prepared in the post-office, and issued by the treasury, is £600,000 a year; notwithstanding which, a return was made to parliament in April last, showing a loss of £80,000 a year. Mr. Hill immediately denounced this return as fallacious, but Mr. Goulbourn, preferring the authority of the post-office, emphatically stated in parliament, that the post-office did not defray its expenses. The validity of the return was made the subject of investigation before the postage committee, in the course of which Col. Maberly, who, by-the-by, signed the return in question, admitted that it was an estimate, not, as it purported to be, a return of ascertained facts, and that it was wrong in nearly every item; finally, he said, "As I have stated over and over again, looking at it as regards the post-office revenue now, compared with what the post-office revenue was before the penny post, the surplus of increase over expenditure, is somewhere about £600,000."—*London Globe.*

Mrs. Gilmour's Trial.—This trial was to take place at Edinburgh, on the 12th of January. We learn that Mrs Gilmour received the intimation with the same simple, unaffected demeanor which she has always exhibited in her difficult and trying situation; and she is understood to be rather pleased than otherwise, that the long period of suspense, in which she has been kept, approaches to a termination. This trial will be one of the most interesting which has taken place in the criminal proceedings of Scotland, for several years past.

We are assured that Lieutenant Munro, who has recovered from his late indisposition, will surrender to take his trial at the next sessions of the central criminal court.—*Morning Chronicle.*

Solomon & Co. have the only contract to cut a canal through the Isthmus of Panama.

Wives, with halters round their necks, continue to be sold in England, at one shilling each.—*Bennett's Herald.*

The doings of the Duke of Bordeaux and the French legitimists, in London, are said to have displeased the British government; and a hint is reported to have been given, that the duke's departure would not be unacceptable.

The corn-law advocates were at last bestirring themselves in the same line of effort with their formidable antagonists, the leaguers. Some county meetings had been held, with the object of raising a fund to be expended in "exposing the gross falsehoods of the league, through the medium of the press." It is said, however, that the counter movement is sluggish, and meets with little sympathy from the landed proprietors.

The London Standard, supposed to be the organ of the Peel cabinet, declares that no change in the corn laws will be made at the ensuing session of parliament. It may be that none is intended now; but we doubt whether the cabinet can resist the "pressure from without."

From the British Anti-Slavery Reporter.

THE FLORIDA FUGITIVES.

To the Right Honorable the Earl of Aberdeen, &c.

27 NEW BROAD STREET, Dec. 6, 1843.

MY LORD—I have the duty of transmitting to you an extract of a letter from the Rev. Joshua Leavitt, dated Boston, November 15, 1843, relative to the case of the seven slaves who have recently arrived from Florida, at Nassau. Although it is probable that your lordship may already be in possession of the facts, through official channels, it scarcely seemed right to withhold from the government the contents of Mr. Leavitt's letter, on a matter of such extreme and critical importance. A case of that class, concerning which the British public have felt such intense anxiety, and concerning which, also, the British government have given such distinct and reiterated pledges, has now occurred; and the eyes of nations—it might also be said, the eyes of the world—will be fixed on the proceedings which are taken with respect to it. That the slaveholders will press the surrender of the parties with an unbridled impetuosity, cannot be doubted; and as little, I trust, may it be doubted that the attitude taken by the British government will be discriminating and firm.

I have the honor to be, &c.

J. H. HINTON.

REPLY.

FOREIGN OFFICE, Dec. 20, 1843.

SIR—I am directed by the Earl of Aberdeen, to acknowledge the receipt of your letter of the 6th instant, and its inclosure, respecting seven slaves said to have recently arrived at Nassau from Florida, and to have been claimed by the government of the United States, as prisoners, fugitives from justice, under the treaty of Washington. I am to inform you in reply, that her majesty's government will not fail to give their attention to the proceedings which may be had with regard to these slaves, in order to secure the due execution of the treaty stipulations under which they are claimed.

I am, sir, your most ob't. humble serv't.

J. H. Hinton, esq. CANNING.

[Who could doubt, for a moment, that the British government would look at this case with the closest scrutiny? Moreover, Lord Aberdeen has already declared in parliament, that the taking of property by a slave, to effect his escape, would not be deemed a crime, within the meaning of the treaty. It follows, of course, that homicide, committed with the same motive, would stand on the same footing. If committed maliciously or wantonly, without being manifestly necessary to the flight and safety of the fugitive, then he would be given up, and ought to be.]

IRELAND.

At the weekly meeting of the Loyal Repeal Association, which was small, owing to the absence of O'Connell. Mr. John O'Connell made an address, and communicated several letters from the liberator. One of these was a letter of congratulation upon the accession to the cause of Mr. Smith O'Brien, M. P. Mr. O'Brien is a protestant gentleman of large fortune, great expectancies, and considerable influence. The Morning Chronicle, of this day, has a long article, dreading the effects of the accession of such a man to the cause. In concluding, Mr. O'Connell says:

"The materials for the repeal can only augment; with such leaders as John O'Neill and Smith O'Brien, you may dispense with us old agitators; at all events, Smith O'Brien's letter is an era in British history. It cannot be overlooked or disregarded."

KILLARNEY, DEC. 31, 1843.

"MY DEAR RAY.—I began the year 1843 in the repeal cause, and I cannot better terminate it. The last was, indeed, a magnificent repeal year, and the next will, I hope, and believe, be still more completely triumphant. The accession of such men as John A. O'Neill, as Smith O'Brien, and now of Col. Caulfield, to the repeal of the existing act of union, and to the legislative amelioration of the connection between the two countries, without which that connection cannot continue to subsist beyond our time—the accession, I say, of such men to the cause of Irish legislative protection will render the close of the year 1343 ever vivid in the history of our country. 'It is true, that Colonel Caulfield does not go beyond federalism; but federalism necessarily includes the repeal of the present union statute; and it cheers the heart of Ireland to have the representative of the Charlemont of 1782 joined in action, as in heart and soul, with the friends of our long-afflicted native land.

"We have once again the name of Caulfield emblazoned on the Irish standard, and under the auspices of that name success and honor are easily attainable. It would be quite inconsistent with the Caulfield race to give to his country only the barren use of his name. No, he will serve that country by action, and counsel, and peaceable combination. If with the repeal association—well: if by separate action—well also; he can reckon on our energetic assistance whenever he chooses. If he prefers a more solitary course, we will cheer him on by our approbation, and so shape our efforts as to aid his purposes as much as possible. The wish I expressed, that Lord Charlemont would rival his ever illustrious father, seems on the verge of being realized, at least in substance and practical effect.

"I beg to enclose you my subscription to the repeal rent for 1844—these are the particulars:—

	£	s.	d.
"My own,	5	0	0
Four sons,	4	0	0
Three daughters,	3	0	0
Twenty-five grandchildren,	1	5	0
	£13	5	0

"Hurrah for repeal! And I give that shout the more cheerly because leaders of the most estimable class are amongst us. Hurrah for repeal!

Believe me yours sincerely,

T. M. Ray, esq. DANIEL O'CONNELL.

Several letters were read enclosing rent for the ensuing repeal year, and assuring the association of the decrease of Ribandism throughout the various localities whence they were sent.

Several infants of tender years were admitted repealers on the payment of 1s. each.

The rent for the week was £289 2s. 2d. which Mr. O'Connell compared with the amount of the corresponding time last year, as an apology for its smallness.

FRANCE.

The French chambers met on the 27th December, and the sessions were opened by an address from Louis Philippe. We take the following extracts:

"My relations with all foreign powers are pacific and friendly.

Serious events have occurred in Spain and in Greece. Queen Isabella II. called so young to the cares of State, is at, this moment, the object of all my solicitude, and of my most affectionate interest. I trust that the issue of these events will be most favorable to two nations well disposed towards France, and that in Greece, as well as in Spain, monarchy will strengthen itself by the mutual respect of the right of the throne and of public liberty. The sincere friendship which unites me to the queen of Great Britain, and the cordial understanding existing between my government and hers, confirm me in that confidence.

I have concluded with the king of Sardinia, and the republic of the equator and Venezuela, treaties of commerce, and I am negotiating with other States, in several parts of the world, treaties which, whilst protecting our national industry and manufactures in the security to which they are entitled, will open a new career to their intelligent activity.

Our dominion in Algeria, will soon be universal and tranquil under the command of experienced leaders, amongst whom I am proud to reckon one of my sons. Our brave soldiers combine with admirable constancy the fatigues of war with the labors of peace."

[We were not a little disappointed to find nothing in the speech touching the abolition of slavery in the colonies. Louis Phillippe has behaved badly on this subject. Nevertheless, the subject will probably be discussed, if not acted upon, at this session. The chambers can do no less after the elaborate report of the commission by the Duke de Broglie. There is some chance of M. Guizot being supplanted by a coalition betwixt *Thiers* and Molé. This would be an untoward event for the anti-slavery cause in France.]

Slavery in France.—The royal court of Paris, had decided that East Indian slaves, as well as all other slaves, recover their liberty the moment their feet are on the territory of France.

An "envoy extraordinary and minister plenipotentiary of her majesty Isabella II. to the Queen Mother," S. Donozo Cortes, arrived in Paris early in the week, to invite Queen Christina back to Madrid. One account says she declined, because she was also invited to take 10,000,000 francs with her in cash, of the 150,000,000 francs still remaining in her coffers; another, that she only delayed an answer to see the issue of the long debate in the Cortes on the queen's declaration against Olozaga.

Marshal Bertrand has arrived in France from this country.

The Paris papers are fully occupied with the election of M. Sauzet to the presidency of the chamber of deputies, which is regarded by nearly the entire Paris press as not only a triumph for ministers, but a pledge of success in most of their measures throughout the session.

M. Dumont is appointed minister of public instruction, in place of M. *Teste*, who is made a peer.

M. Dumont is a particular friend of M. Guizot's. Marshal Soult was opposed to his appointment, but the king gave the case in favor of M. Guizot's friend.

It is mentioned that Soult will probably retire soon. He is said to have a presentiment that he will die in the year 1844.

The Moniteur publishes a royal ordinance dismissing from the post of mayor the Count de Montbreton and the Marquis Anjorrant, for having gone to London to pay their court to the Duke de Bordeaux. The government, it was said, intended to bring to trial the officers who lately repaired to London with the same object.

The four French steamers, to ply between Havre and New-York—the Caribe, Phoque, Espadon, and Cuvier—are all in a state of forwardness, and will be completed in the spring, in the order that we have given their names.

[Though we had made this observation on the first receipts of news by the Britannia, that the aspect of things was unfavorable to the continuance of M. *Guizot*, and therefore to the cause of *abolition*, we are happy, from further details, that this conclusion is unsupported. The cause of justice, freedom, and humanity, is not likely to be committed to that *wolf*, M. Thiers, as notorious, for profligacy, and selfishness, as M. Guizot, for virtue and benevolence.]

Prince Louis Napoleon, now in a French prison, for the demonstration against the dynasty of Louis Phillippe, which he made a few years ago, at Boulogne, is at present engaged writing a voluminous work on the condition of the laboring classes in the various countries of Europe. The prince has written to several eminent authors in London, with the view of obtaining accurate and detailed information respecting the condition of the laboring classes in this country.

The French and English papers have been excluded from Rome, in consequence of the attacks they have lately contained on his holiness, the pope.

[This example comes in good time to revive the drooping spirits of *Wise*, and other southern *democrats*. Would it not be well to bring up again Mr. *Calhoun's* newspaper-suppression, post-office-inquisition, and previous-censorship bill, on the strength of this precedent from Rome?]

Thiers has finished his work on the empire, and sold the copyright for $100,000.

Eugene Sue has realized about $20,000 from his "Mysteries of Paris." He is said to be very profligate, and to expend much money upon his *heroines.*

[Such a man may be a competent witness to testify of evil, but he cannot be a teacher of good.]

SPAIN.

Our accounts from Madrid, of the 27th ultimo, announce the first step towards the attempt to govern absolutely. M. Gonzalez Bravo, read on that day to the Senate, and M. Mayans, the minister of justice, in the same terms, read to the Chamber of Deputies, the following royal decree:—

"I, Isabel II. using the powers granted to me by the 26th article of the constitution, and in compliance with the advice of my council of ministers, have decreed the following: The sittings of the Cortes in the present legislature, are suspended."

This step is said to have been adopted on the 26th, and kept a profound secret until its communication to the Chambers. The government, it appears, was determined—1st, to levy, without the legislative sanction, the supplies necessary for the wants of the government; secondly, to publish a decree on the Ayuntamientos and the provincial deputation, and another on the organization of the national guards: and, thirdly, having accomplished those objects to convoke again the Cortes, and demand from them a bill of indemnity, and an approbation of measures, which they had considered it a duty to adopt for the welfare of the country. Should the Cortes refuse to sanction them, they are to be immediately dissolved.

Olozaga has escaped to Portugal, where he has been well received. Ex-Queen Christina is probably at the bottom of the movements at Madrid, and may be presumed to be acting in concert with Louis Philippe. She is to return to Spain. Until that event, the question of the marriage of the young queen would be postponed. It is said that Don Carlos does not now wish his son to marry Isabella. He thinks his prospects for the throne better than they were.

Accounts from Perpignan of the 18th instant, state that hostilities still continued on the frontiers of Catalonia, and that Baron de Meer, the new captain-general, who had reached Barcelona, was shortly expected to take the command of the troops engaged in the blockade of the castle of Figueras.

CHINA.

The commercial accounts received by the extra overland mail, which arrived in London on Wednesday last, are very favorable, both as relates to India and China, and strengthen the hopes already entertained, of a great extension of trade with those countries, and consequently, of a long continuance of our present manufacturing and commercial prosperity, which in a great measure arises out of the improved state of the trade with the East. These papers, amongst other matters, bring an official reply of the imperial commissioner, Keyling, at Canton, to a complaint made by the British consul at the request of Mr. Coolidge, an American merchant, of misconduct on the part of one of the Hong merchants, which seems to have pleased Sir Henry Pottinger greatly, on account of the explicit manner in which it admits that the monopoly of the Hongs is at an end, as well as on account of the friendly spirit which it manifests. In courtesy and good sense, the answer of Keyling would bear a comparison with the best European documents of a simliar kind, a circumstance which shows most strongly how salutary in effect the severe lesson given to the Chinese in the late war has produced, and how entirely they have abandoned their old habits of insolence and bullying.

INDIA.

The only political news from India is, that one of the reported victims of the late massacre at Lahore, Heera Singh, is still alive, and that great sickness continues to exist among the British forces in Scinde. There was a report that Dost Mahomed, the recently-restored sovereign of Affghanistan, had been assassinated by an emmissary of the Khan of Bockhara. The India indigo crop of the present year, is expected to be the largest ever known, and to amount to about 170,000 mauds.

From Loodianah, there has been received news of the probable existence of Colonel Stoddart, but Captain Connolly, it is said, has been executed.

The whole Lushkur, since the 26th, has been in a state of riot, the Makaraj having again revolted, and the troops of the Grand Jinsee having joined.

All is tranquil in the Upper and Lower Scinde. A few depredations are committed by the Belochees.

The report of Heer Singh's murder, is positively contradicted. He is conducting affairs at Lahore, conjointly with Leena Singh.

The Marwar succession has been settled in favor of Ahmednugger. Tukhl Singh has been unanimously elected king of Marwar, and his son accompanies him as prince royal.

Lord Ellenborough has resolved on revisiting the northwest provinces.

The intelligence given in the papers is most important, if true. At Gwalior, the Khasgee, has been seized by the troops without bloodshed, and his reign is at an end. It is supposed that this event will render the advance of an army necessary. Lord Ellenborough has already abandoned the idea of leaving Calcutta.

Dost Mahomed has been shot dead at Cabul, by order of the prince of Believers, the Khan of Bokhara. It is said that the khan sent several papers with his own seal to Cabul, stating tha twhoever should kill the Dost, would go to heaven. This event will probably lead to a suspension of any effort on the part of the Affghans to occupy Peshawur; but the upshot will probably be that Cabul itself will fall a prey to Bokhara, an event which those acquainted with the state of affairs in that region, have contemplated as not improbable.

The accounts from Sukker, are more distressing than ever. It appears that of the troops there 1371 are in the hospital, and only 153 well. Every officer but one, in each corps is inefficient from illness.

MEXICO.

A Mr. Colburn has arrived at St. Louis, Missouri, from Santa Fé, and gives a fainter account than the preceding, of the disaffection of the inhabitants of New Mexico. Mr. Colburn left Santa Fé on the 15th November.

Four hundred soldiers, under the command of Don Martinez, were to leave Chihuahua for Santa Fé, on the 6th, to guard the port of Santa Fé, and prevent smuggling.

The Americans have been treated with great respect this season by Govenor Armijo and his people. Two men, one named Fincher, and the other Wilson, were arrested in Santa Fé during the summer, and convicted of counterfeiting doubloons. They were sentenced to have their right hand cut off, but the governor granted them a reprieve from the sentence, on the condition that they left the city in three days, and the country within ten days. If found in the country after that time, the sentence was to be executed. They are said to be from the upper part of this State. Their counterfeits were well executed, and contained about $7 of pure gold.

Nearly all of the companies of traders from Missouri had reached Santa Fé before Mr. C. left, but had suffered a good deal on the way. Thirteen Spaniards died on the way—twelve of them from fever and ague. They were out 106 days, and some of the sick were still on the road. The Mexican traders had one hundred and fifty wagons; Connelly and Glasgow had forty-two, and Armijo fifty-two. The teams consisted of ten mules, or five or six yoke of oxen to the wagon, all of which were very much exhausted by the trip.

By the arrival of the schooner Merchant, at New Orleans, the Courier of the 9th has the following:

The Diario, says the Yucatan commissioners arrived at Mexico on the 11th ultimo. On the 13th, they were presented to the president, who directed the minister of war to arrange this affair as promptly as possible. The conferences have already commenced, and it is *possible* that Yucatan will speedily be re-united to the republic.

The chief minister of Santa Anna, Senor José Maria Tornel, who unfortunately lost his wife a short time ago, has expressed a desire to retire from public affairs, and has offered his resignation.

According to an article in one of these papers, an attempt has been made to assassinate Gen. Santa Anna, which is attributed to the Texans. The paper refers to the Mexican journals of the 8th of December for the details of this affair.

The Picayune has the following with regard to the Texan prisoners:

VERA CRUZ, Dec. 23d 1843.

GENTLEMEN: The consul of the United States has just handed me a letter, addressed to myself, from George Van Ness, esq. one of the unfortunate prisoners at Perote, in which he requests me to say to you that they are not only bound in chains, but suffering sickness and death; that out of the 140 prisoners, 76 are dangerously sick in the hospital, and the following of the number had died within a few days, and got through their sufferings: John Trapnall, Joseph Simons, James S. White, Norman Woods, Zachias Wilson, S. B. Bennett, Z. Island [?] A. F. Burras, Wm. H. Vanhorn, J. P. Wyatt, Wm. Miller, D. A. Hollowell, and John Clement Grosjean, of Missouri.

[We do not put much confidence in the letters written by the "booted loafers," who have got nabbed by the Mexicans. We demand, as citizens, that our government leave those men to the just consequences of their brigandage, as a warning to others. Mr. *Webster* and *Waddy Thompson* both repeatedly declared that if American citizens *did* (which they *doubted!*) join in making war upon Mexico, this government would not interpose in their behalf; and Mr. Webster declared that in case of their return to the United States, this government would consider what penalty was due to their offense. Now, we beg that some regard may be paid to consistency, if not to justice and good faith. The Washington letters state that there is some chance that Mr. *Van Ness,* father of the above, may succeed Waddy Thompson, doubtless with a special view of extorting from the courtesy of Santa Anna, the release of this worthy son. We hope that the *Senate*, in case of the nomination of Mr. Van Ness, will look into his history while representing this country at *Madrid*. If there was any truth in the sayings of the diplomatic circles of Europe, the Senators will find Mr. Van Ness's foreign history more exciting than David Henshaw's domestic.]

TEXAS.

The New Orleans papers give the latest news from Texas. The only item of intelligence from the Texan congress is the statement that President Houston has refused to comply with a resolution adopted by the Senate, calling on him for information relative to negotiations with England, France, and the United States, touching the independence of Texas as a nation, and her affairs with Mexico. This refusal had created great excitement, and a resolution of a similar character, calling for copies of all correspondence between the government and any foreign minister near the government, was adopted by the house of representatives, by a vote of 21 to 14.

The Houston Telegraph contains an article on the "annexation" of Texas, urging it with great earnestness. It says:

"A joint resolution in favor of annexation was introduced in the house of representatives on Monday, the 21st instant, and received the almost unanimous approbation of that body. We sincerely hope it will be passed by the unanimous votes of the members of both houses."

MOROCCO.

A private letter from Tangier, dated the 11th of December, records the opinions of a French officer, now acting as political agent to his government, on the state of affairs in North Africa. According to this authority, it is the interest of the emperor of Morocco to be on good terms with France; for if France could go to Constantine in four days, she could go from the Algerine territory to Morocco or Fez, in as short a time. Once possessed of Morocco, France could stop the supplies for Gibraltar, where England might be starved out, provided she were at war both with France and Spain. The agent believes that England supplied the emperor and Abd-el-Kader with arms and ammunition, on the ground that in the last serious struggle with Abd-el-Kader, in Oran, the French encountered five thousand Arab infantry, who were armed with English muskets, and equipped in the European fashion.

[The idea of starving an *English* garrison, where *vessels of war* can float, is funny.]

HOLLAND.

Death of King William Frederick the Third.—The ex-king of Holland, count of Nassau, died suddenly, at Berlin, at half-past 8 o'clock, in the morning of the 12th of December. He had been engaged in business that morning, and was found by his aid-de-camp, sitting in his own chair, struck by a fit of apoplexy, and apparently dead. All the attempts which were immediately made to recover his majesty, proved fruitless. The deceased prince was born in the year 1772, and was therefore at the time of his death, in the 71st year of his age. He married, in 1791, the daughter of Frederick William II. of Prussia; and his eldest son is the present King of Holland, who was born in 1772. In his favor the late king abdicated, when he resolved to contract a morganatic marriage with the Countess D'Oultremont, a Belgian, and a Catholic, who succeeds to one-half his immense fortune of £12,000,000 sterling. The present king married in 1816, the daughter of the Emperor Paul of Russia, by whom he has four children.

[The nations will soon begin to look into this subject of the salaries of their kings. Bonaparte had a cellar full of gold and silver, which he called his own. Christina, it seems, has laid by some $30,000,000. Look at Louis Phillippe! and yet he wants an appanage for his son! The people are heavily taxed and distressed in all these countries; and in *Spain* and *Holland*, the governments are greatly in debt.]

Espartero was to leave London for Brussels.

Fourierism is making great and rapid progress in Germany.

Selections.

From the Liberator.

THE TENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

The gross receipts of this effort in behalf of the anti-slavery cause, are about $2800. The receipt of so large a sum, notwithstanding the almost impassable condition of the streets, the inclemency of the weather, the consequent prevalent epidemic; and more than all, notwithstanding the prejudices and calumnies scattered far and wide against the Massachusetts Anti-Slavery Society by the leaders of the third party, is indeed cheering to all who remember the slaves as in bonds with them.

Our joy ought indeed to be great in the aid we receive, when we consider the amount of the hostility and the variety of the obstacles through which it reaches us. Our love of beauty, and our admiration of elegance and industry, are highly gratified by the sight of the beautiful and useful things that come pouring in from Lynn, Nantucket, New-Bedford, Weymouth, West Roxbury, Plymouth, Andover, Abington, Stoneham, Duxbury, Hingham, Roxbury, Newburyport, Salem, Dedham, Medfield, Warren, Leominster, Lunenburg, Concord, Milton, Quincy, Boylston, Taunton, Brookfield, Leicester, Northampton, Hudson, (N. Y.) Newtown, (Pennsylvania,) Dorchester, Bedford, Townsend, Hanover, Fairhaven, and from many other towns, not to mention at present the labors of Boston, or the admired contributions of our friends in Europe. The whole exhibition was never before so abundant, brilliant and rare. But great as is the pleasure thus afforded to the fancy and the taste, it bears no comparison with the high satisfaction conveyed to the heart. Not one of these brilliant and beautiful trifles, not one of these elaborate and useful articles, but is an emblem of the humane feeling, of the religious sense of duty, of the reverence for justice and freedom, above all, of that noblest virtue, the *fidelity* of the heart that offers it to the cause of the slave's deliverance. Truly to appreciate this exalted fidelity, one must know the history of the last ten years, with all their trials and temptations. Fully to estimate the strength of soul which has remained thus faithful, one must be aware of the position of the abolitionists during that time; crushed as only the *good grain* can be, between the upper and the nether millstones of social and ecclesiastical institutions, whose machinery is worked and regulated by slavery. Even if it be their mission to be crushed, that so the people so long fed on husks, may at length receive the truth which can alone make free; are theirs the souls to shrink from duty because it is severe and painful? It is surely well worth a life, to save a race from slavery, a land from disgrace, a people from ruin; to save from extinction the conservative principles of right, and love, and truth; and may God strengthen them, at whatever cost or consequence, for the fulfillment of such high duty evermore!

How little can the mere careless beholder appreciate the cost of the consequences or even this financial effort to those who have made it. Only the initiated in anti-slavery labors can comprehend the sacrifice of feeling, the conflict of soul which has attended it. There is not a woman our broad New England through, who has toiled at midnight by the feeble light of her well-saved lamp, to produce these exquisite works which you so much admire, who has not done it at a sacrifice of which you can form no idea, unless you also have been an abolitionist. She was one looked up to as a pious and influential member of her church; a superintendent, it may be, of the Sabbath instruction of the youth of her parish; "a mother in Israel." She took a forward step in her religious experience, and became more worthy of respect, and influence, and confidence; she strove to *live* the principles she heard and taught, and she soon found at how great a cost to themselves persons leave the world better than they found it. Her brother and sister church-members feel reproached by her endeavors to be more true to God and humanity than the church and the ministry have hitherto been. Her minister is in association with his brethren to dry up, if possible, by both public and private ministration, every fount of sympathy for the cause of freedom which is springing up. He told her that Garrison was an infidel. The assertion did but prove himself the foe of the cause, and awakened her mind to inquire into the ecclesiastical *reasons* for circulating a calumny so groundless. She found that Garrison had given a true witness in favor of the slave, and against the American church and clergy, as *pro-slavery*, and that, therefore, calumny was resorted to, to break down his testimony; and her fidelity to the cause remained unshaken. Her minister then begged her to change the channel of her labors, by withdrawing her aid from the Massachusetts Anti-Slavery Society—the original movement for the abolition of slavery by preaching the truth in love; and to spend her strength in paying electioneering expenses, and sustaining political partisans; for since slavery (as he argued) was the "creature of the law," it could be abolished only by changing the law-makers. So specious a fallacy might have produced some impression, had she not known the hatred of him who opposed it to anti-slavery truth. But that knowledge made her pause to examine; and examination showed her that to change the law-makers was not, necessarily, to change the hearts of the people, while to change the hearts of the people *was* necessarily to abolish slavery. Finding himself unable to shake her faith in the power of truth, or to increase it in the power of politics—finding her determined to have the latter for a servant, and not for a master, her minister next proposes an association to clothe fugitive slaves as a substitute in the parish for the anti-slavery society auxiliary to the Massachusetts Anti-Slavery Society, with which she labors. To clothe the naked is a good deed; and it had been so in this case, had it been performed from a good motive. It were a good deed had it been done without the accompanying proposal to leave a better one undone. Observation and reflection show our friend that her minister's "Hiram Wilson Society," as he calls it, is but the evil contrivance of a pro-slavery soul, hard pressed by the progress of the great idea of freedom. Evil as its orgin was, she rejoices that out of it may come bread for the hungry, and clothing for the naked. Freedom for the slave she well sees can never come out of it; for does it, can it make him free to dwell in his own land "where it *liketh him best?*" Exile from family and native clime is *not* freedom. It is at best but forced colonization; while every one who escapes raises the price of those who remain. Our coadjutor, therefore, remains steadfast against persecution and persuasion, fallacy and calumny, in her adhesion to the original movement—the Massachusetts Anti Slavery Society; for it vigorously upholds the great truths which are of might to change the will of the people, and before which politicians and congresses have no choice but to bow.

Though a *delightful* occasion on account of the opportunity it affords us of seeing those to whom we are united by the strong tie of devotion to a common cause, our annual Fair is a very toilsome one; and it becomes more and more laborious as it gains hold on the community, and increases the amount of its offering to the cause. So steady now is the pressure of business through the whole week and a half devoted to it, that there is but little time to notice the increasing value and beauty of the articles, or the growing appropriateness and brilliancy of the decorations. Hardly one of the continual throng of visiters has seen the whole at a single view; as hundreds of dollars' worth of goods were purchased and removed before others arrived; and scarcely any of the most admirable articles remained on hand long enough to challenge general admiration.

Notice, for the cause's sake, the impressive mottoes wreathed with evergreen, which grace the entablature of each door and window. These are the words which are sinking deep into a nation's heart; and they are worthy to be the watchwords of a nobler generation than this, our slaveholding one. "Hide the outcast!" "Per ardua liberi!" "Fac et Spera!" "Remember them that are in bonds!" "Craignez Honte!" "Nihil alienum humani!" "Spes mea in Deo!" "Work and despair not!" Over the doors of entrance, the mottoes of the Liberator and the Standard are conspicuous. "My country is the world—my countrymen are all mankind;" and "without concealment—without compromise." In each pier hang the banners that bear the heart-stirring thoughts of our living:—the sacred words of our dead;—words that are yet instinct with their spirit, and which are of power to strengthen the hearts to whom they left this battle for the right as a heritage. Let no man think that it will not be valiantly and successfully fought out. Trusted and dear are those who bear its banners, but the conflict never slackens when they are removed; if any shrink, the indignant host rushes over them; and they who fall in the armor of right and truth, become in very deed the leaders of the spirits of those they leave in the thick of the battle. Springing out of the deepest feelings and convictions of our being, a cause like this can never die away. These are the inspiring words of our departed Follen, on the banner above the name—"West Roxbury," and the motto "Work and despair not." "Shall a republic," he said—(he, the exile from despotic lands for the sake of freedom)—"Shall a republic be less free than a monarchy? Shall the free United States, which could not brook the bondage of a king, cradle the bondage that a king has abolished?" Beside this floats the declaration of our living Garrison. "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard!" And hast thou not been heard, brave, true heart? Ay! by the whole generation of the living: and remote posterity shall never hear those words, and think of the perilous hour when they were spoken, without feeling that "keener rush of blood" that bears the soul onward to deeds of holier devotedness. How many are the faces venerable and beautiful, that seem to our memories still fairer and more venerable through the mists of death, that we see no more in these scenes which their presence once made joyful; of some the names have from some accidental cause been heard far and wide, while others lived and died no less devotedly,

> "But the world knew not then,
> Not then, nor ever, what true hearts had fled:
> Yet these are they that on the souls of men
> Come back when night her folding veil hath spread,
> The *long remembered* dead!"

On each of these numerous banners floats the strong thought of some heroic soul, from those but late departed, or yet numbered with our living band, to the high heart with which we feel our kindred told of in Hebrew chronicles, who banded the hosts together for the maintenance of right, crying "God himself is with us for our captain!"

Here, beneath the banner bearing the facsimile of the famous Philadelphia bell, cast before the revolution with this inscription, Proclaim liberty throughout all the land unto all the inhabitants thereof;" you may find our anti-slavery annual, "the Liberty Bell," now for the fifth time issued. The abolitionists are, for the most part, rather doers and thinkers than writers; yet here are many pages excellent as writings, and some still more excellent as testimonies: pages which are actions rather than words, for they express the adhesion of the writers to a despised, but most noble and righteous cause. Such adhesions are the stuff that the literature of the after age is made of, although they cannot claim affinity with the literature of to-day, for the very reason that they must be classed not with letters, but with acts.

An excellent opportunity is afforded by this publication, for the dissemination of anti-slavery truth in fields generally too much neglected; and who can calculate the good effect of the same truth so variously stated? Arrows are to be found in this quiver, of every size and weight. We require the name of each contributor; for thus headed, the arrow bears the scroll where no chance wind could waft it. The pro-slavery circle of each individual writer is thus more effectually stirred than it could be if the article were unaccompanied with the name.* *Personalities*, forever! we say; for what, in fact, *is truth?* It is practically a statement made by persons to persons, regarding persons for the benefit of persons; or it is an abstraction, undeserving the name. This should be remembered by those who censure, in the abolitionists, as "severely and unnecessarily personal," what is, in reality, truly philosophical, and indeed, unavoidable.

But a small edition of the Liberty Bell was printed for the Fair, and it was so rapidly disposed of, that it will soon be difficult to get a copy. It is to be found only at the Anti-Slavery Office, 25 Cornhill.

A walk round the hall, if we can find time for it, would show us how deeply our effort is indebted to the Friends of England, Scotland, and Ireland.—Those beautiful water-color sketches of Nonnesworth, Johannesberg, Rolandsec, &c. are from Mary Carpenter, daughter of the highly-esteemed Lant Carpenter, of England. They are the fruits of her exquisite taste during a tour on the Rhine; and they are all purchased while we are admiring them. Look at the contributions from Dublin, and thank the generous hearts of Anne and Richard Allen—of the daughters of the beloved Richard Haughton, and of our brother, R. D. Webb, and family. From how many towns in Ireland have beautiful and generous contributions been offered! They are but in few instances the offerings of wealth; but how excellent are the taste, the ingenuity, and industry here displayed. How just are the perceptions of the beautiful here indicated! So also of the contributions from Cork, and Scotland, which arrived in the midst of the Fair, and were swept off at once by a throng of purchasers. Here is one contribution, at once elegant and useful—a very expensive foot-brush, for a hall door, made of the Irish bog-oak. "A gift," as the inscription testifies, "from the workmen of the Messrs. Varian's manufactury, to the Massachusetts Anti-Slavery Bazaar, Boston." Can one look at such proofs of remembrance of our cause among a people that is itself oppressed, without feeling the heart fill with grateful emotion? The time would fail to enumerate all the articles that excited admiration and gratitude in the beholders. The elaborate bell-pulls, and cushions, and bags, and embroidery, and linen, and infants' clothing, and papetrie, from Dublin, and Cork, and Wexford, and Tralee, and Limerick, and many other towns, and even from Guernsey, which, *somehow*, seems so much farther off; the shawls, and scarfs, and caps, and aprons, and dresses, and dolls' *costume*, from Glasgow and Edinburgh—the beautiful herbarium, the plants from all the classic spots of classic Scotland—we cannot fully enumerate, but we shall always gratefully remember. From places we never heard of before, came cheering testimonials that they know us for our cause's sake. From Thelvedon and Walthamstow comes aid and encouragement, which may the givers find returned, "heaped up and running over, into their own bosom."

Many gratifying incidents came to our knowledge during this slight inspection of the tables. Here is an attractive volume, lettered "Sea Offering." It contains beautifully preserved specimens of our New England marine plants, and was sent in at the last moment; a highly valued token of interest in THE CAUSE. Look at the waving ferns from Plymouth, beneath the banner which bears the Landing of the Pilgrims. This day is the 223d anniversary of their landing—the 22d of December; and yet you might think it early autumn, if you did not look beyond this richly tinted foliage and waving grass, which have been preserved to ornament our little festival of Freedom. Here, too, are fragments of the Rock, for the sentimental geologist, or patriotic antiquarian. The long-expected Tunbridge ware at length arrives; but it is eclipsed by the novelty and beauty of the portfolio-stand beside it, which you will think came from Japan, till you learn that it is a monument of the taste and perseverence to be found in Watertown.

Towards the close of the Fair, a whole edition of the neatest of all possible little pamphlets, is brought in. It is entitled, "Poems on Slavery, for Christmas. Dedicated to Eliza Lee Follen, and published by the author, for the Massachusetts Anti-Slavery Fair." The author allows no name to accompany his welcome gift to the cause; but it has since been learned that he is a recent graduate from Harvard, who *made himself a name there*, as a scholar, and as a man. It is in no ordinary degree a manly and Christian act, in a youth preparing for the ministry, to aid the advocates of the slave, at the Massachusetts Anti-Slavery Fair; and they warmly thank him, and fervently wish him strength for the anti-slavery work. There is great truth and power in Mr. Hill's picture of

THE DEATH OF THE SLAVE.

> In a low and ill-thatched hut,
> Stretched on a floor of clay,
> With scanty clothing round her wrapped,
> The dying woman lay.
>
> No husband's kindly hand,
> No loving child was near,
> To offer her their aid, or shed
> The sympathizing tear.
>
> For now the ripened cane
> Was ready for the knife,
> And not a slave could be spared to aid
> His mother or his wife.
>
> She is struggling now with Death—
> Deep was the dying groan,
> For a corpse now lies on the cold clay floor,
> The soul, set free, has flown.
>
> The planter, walking by,
> Chanced at the door to stop,
> And he cursed his luck, "there was one hand less
> To gather in the crop."
>
> O, Jesus! hast thou said,
> "The poor your care shall be,
> Who visit not the poor and sick,
> They do it not to me?"

We have old books, as well as new books, thanks to Richard D. Webb and Robert F. Wallcut.

"When," says the author of Elia, "a book is both good and rare—where the individual is almost the species, and when *that* perishes—

> "We know not where is that Promethean touch
> That can its light relumine;"—

* And this with the insufficiency of the funds devoted to the publication, is the reason why a few excellent articles, for which it was hoped there would be space, have not appeared.

such a book, for instance, as the "Life of the Duke of NEWCASTLE," by his duchess;—*no casket is rich enough, no casing sufficiently durable to honor and keep safe such a jewel.* In other passages, Lamb reverts to this book in the same strain; and there it lies, the illustrious folio, under your very hand; probably the only one within a thousand miles of you, out of a great public institution, and perhaps not to be got for a thousand dollars, unless you seize this opportunity of getting it for something less. *Look at it*, for the sake of "that princely woman, the thrice-noble Margaret Newcastle;" *buy it*, for the sake of the cause, if not as a bibiliopolist. See here, also, the regulae of Pope Sixtus IV. a *very rare book*, much rarer than was at first supposed. We have no way, by means of books, in this country, of determining *precisely* when and where it was printed. But it is believed to be the oldest printed book in New England. It is not to be found on the catalogues of some of the most valuable libraries in Europe. By comparison with such authorities as our own country affords, this book must have been published twelve years before the birth of Martin Luther, and twenty-one years before the discovery of America. Accompanying this, is a work of the celebrated Gerson, chancellor of Paris, in the fourteenth century, bold and persecuted condemner of the unjust death of the Duke of Orleans, at the instance of the Duke of Burgundy, deputy to the rival Popes Gregory and Benedict, ambassador of Charles VI. at the council of Constance; and, alas! the powerful opponent of Huss. A work of St. Chrysostom, from the press of Ubric Zell, the printer of this book, at least thirty years after this of Gerson, appears to have been sold in France, in 1811, for three hundred and sixty-four francs. This book will become more and more valuable, and an object of increasing interest with each successive generation; and while we wish, as abolitionists, that it might be sold for the benefit of the anti-slavery treasury, we wish, as bibliographers, that it might be presented, by the purchaser, to some public library in this country, where it will no longer be in danger from the accidents which befall private libraries, on the breaking up of families. Many other very rare books solicit attention; among which, are Sir Kenelm Digby's Powder of Sympathy; Josselyn's New England Rarities; a copy of the original edition of the translation of Clarkson's Essay; Ancient Scottish Songs; Histoire de la Laponie, from the Latin of Scheffler; the Paston Letters, &c.

There has been a brisk little trade kept up in autographs, thanks chiefly to our friends, R. D. and Hannah Webb, Andrew Robeson, and Geo. Downes. The latter is a member of the Royal Irish Academy, and author of several works, historical and antiquarian; one of which, "A Tour in the North of Europe," you will find at the book-table. All these friends will be glad to hear, that sixty dollars of the receipts of this Fair was the result of their kindness, in securing us a supply of autographs.

A half day might be profitably spent by a slaveholder, in examining the various devices by which to fasten thought upon minds that never before entertained it on the subject of slavery. Even the very dolls communicate moral instruction that would be sought in vain of many clergymen. One from Scotland holds a paper towards you, with this inscription: "Buy me, if you will; there is no sin in it; I am not your fellow-creature." Another says, "Sell me, as they do women and children in your country. It will be no sin in my case." This year's edition of anti-slavery needle-books can show many *pointed* things; and under their influence may all the needles in the country become anti-slavery weapons. This is one of them: "Abolish slavery, or dissolve the Union." Here is another, from James Russell Lowell; and it well deserves to be a household word:

> "Let us speak plain; there is more force in names
> Than most men dream of; and a lie may keep
> Its throne a whole age longer, if it skulk
> Behind the shield of some fair-seeming name.
> Let us call tyrants *tyrants*, and maintain
> That only FREEDOM comes by grace of GOD,
> And all that comes not by His grace, must fall!"

Here is a pair of shoes, fit type of third party and new organization, with the heel-piece fastened to the toe, so that the track shall deceive those on the trail of slavery into thinking that the wearer is advancing, while he is, in fact, on the retreat.

Passing from the book-table to the department of ladies' dress, pause a moment to admire these silk gloves, from the environs of Dublin, of a new and delicate fabric, like nothing so much as the spider's web, in transparent fineness. Slight as they are, there has been a three-fold benediction in them.—The manufacture was established by a benevolent lady, whose pecuniary means could not keep pace with her good wishes. She drew upon her taste and invention, to supply the deficiency; and fifty young women, formerly suffering for want of employment, now obtain a comfortable livelihood, without leaving their parents' cabins. These gloves are worn by the nobility of the united kingdom, for the sake of the misery their manufacture alleviates, and ordered by our friends, for the sake of the anti-slavery cause, also. Thus this work of love has been thrice blessed: to the originator, as every work of love ever is, of necessity; to the manufacturer; and to the slave.

The pictures alone, of which the Fair has quite an exhibition, have proved very attractive. Side by side, hang Dr. Channing and Dr. Griffin; Washington and Van Buren; Vandyke's noble lady of the house of Medici, and the nobler Prudence Crandall; Harriet Martineau and George Thompson; who with Edward S. Abdy, and Lord Morpeth, are the only English travelers, whose names we recollect, that passed erect through this crouching land, and gave, on the spot, the same undisguised testimony in favor of the cause, that other travelers kept back till a more convenient season. Numberless are the travelers who have borne present testimony to Methodist abolition—to Baptist abolition—to new organization abolition—to political abolition; but to anti-slavery proper,—the truth in love for freedom,—without party or sect to back it up, sustained only by the very few individuals from each sect and party, who dare to make their lives a practical rebuke to the lives of their pro-slavery associates;—to this despised and condemned, but only true thing, of which the rest are but the *simulacra*, how few have done meet reverence!

Let the eye run along the line of scholars, soldiers, and statesmen of our American history, and gather, if it can, from the lineaments of Adams, Livingston, Sedgwick, Van Rensselaer, Dwight, Hamilton, Williams, Jefferson, Madison, Clinton, and many others, the knowledge whether these men, had they enjoyed the light which has since evolved from the agitation of the anti-slavery question, would not have long ago repented, even in sackcloth and ashes, of the sin which those who wear their mantles yet cling to.

Besides the excellent copies, here is a veritable Stuart—Rivington, king's printer in the colonial times. Is it strong *republican* prejudice that makes this, though the work of so great a master, less pleasant to look upon than the rest? Next is placed an undoubted Holbein, and at the other end of the line, a fine copy by Mr. Douglas, of Philadelphia, of Kemble, as Hamlet; while the centre is graced by Mr. Pratt's interesting picture, the breaking of the chain. The head of the slave is one of the finest things in our collection.

A most interesting incident at the Fair was the appearance of the little child of nine years old, rescued from slavery by the benevolence of Mr. E. G. Loring, and by the conscientious scruples about holding a human being as a slave working in the mind of the gentleman to whom this child was allotted in process of slaveholding law, in discharge of a debt. Our business with the community is to plant and cherish such scruples. The sight of so intelligent a child, neatly clothed, learning the alphabet of the other children, who visited the Fair, instead of running wild and naked upon a Louisiana plantation, stimulates every just and feeling heart afresh for the abolition of the brutalizing system under which 80,000 children are annually born. We have kept a list of all contributors with their donations, both at home and abroad. We thought to have published it, with grateful acknowledgments for the sake of THE CAUSE; but we received the same request from various quarters, not to publish any names of donors, as (unless we could obtain the names of all, it would be invidious to do so.) Those from whom we have heard personally, shall hear from us speedily; and to those who have chosen to conceal the hand with which they aided us, we present this our grateful assurance that we "hear them continually on our hearts before the Lord, although we know not their names." We were gratified to see among our visitors this year, an unusual large number of gentlemen and ladies of color, and we rejoice to be able to say that our example is always potent enough to secure for them the respect they deserve, even from the most prejudiced of our white vistors.

A far more satisfactory sketch of this interesting week might be given under the head of "Conversation at the Fair."

"Why do you not devise some *plan* in concert with the slaveholder to effect your object?" said one who calls himself as much an abolitionist as any one, but no fanatic. "Why not have all the children born after 1850, free?" "Slaveholders do not dare to have even the free stewards of northern vessels, going at large among their slaves. They do not dare (see message of the governor of South Carolina) to have them shut up in jail with slaves. We must consent to have our vessels turned into prison-ships for the time being, lest discontent be excited among a people so happy and contented, that they would not be free if they could. Judge, then, what is likely to ensue, when the rising generation, being all free, the descending one begins to realize that the purpose is that it shall die in slavery. Will not the free children sympathize with their slave parents? will the masters' throats be safe? Is this your 'plan?'" "Well, then! Make the whole free in fifteen years'—get the masters to agree with you to that." "What right have we to agree that a whole generation, two and a half millions of people, shall lose the best fifteen years of their lives in slavery? I can't agree to it. I never will agree to it. They ought to be free NOW. If I take my hand from the rock,—*now*—I let my cause slip into the mud,—*never*. If it's right to hold them an hour, it is right to hold them always! as they know who try to put off the day. As it *ought* not to be put off, we *shall* constantly make it our business that it shall not be put off." "Why are you abolitionists squabbling perpetually among yourselves?" Do not insult us by calling new organization and third party, "ourselves." We have no connection or sympathy with either. They have deserted, assaulted, calumniated, swindled the abolitionists. Having taken so much pains to disconnect themselves from us, you are unfair to them also. "But they want to have you forget it." "You mean they want to take advantage of us again. We shall rejoice to forget it when they make it right and safe for the cause by their repentance. *Till* then, it will be sufficient to forgive it." [A third speaker] "But, as far as I understand it, they ought to be glad to have persons like you, *out* of the whirlpool of politics, to keep them straight." "Ah! they don't want to be kept straight! that's the *very it*; they want to go crooked." But there are good men among them; are there not?" Yes, many, as in the other parties; for whom we have a high regard. But there are not enough of them to have changed, as yet, the course of the party. We shall know when it is as good as other parties, by its renunciation of its present leading influences. Whether it is then better, we shall learn by observing what candidates and organs it substitutes. But let it be or do what it may, we shall never commit our cause to the keeping of a political party. It is our business to arouse the slumbering manhood in all. "Ah! I see you abolitionists are *hard customers.*" "The only ones whose hearts have softened towards the forgotten slaves." "But you are unwise. You might make a pretty thing of it for yourselves, politically, as I see some of you are trying to do." "Don't call the man one of *us*, who is trying to make something out of it for *himself*."

Thus, one by one might the listener hear all the points of the cause discussed. Had we been less successful in raising funds, we should have felt amply repaid for our fatigue in the impression evidently made on the city. Hostility is decreased, and kindly feeling increased. Truth is disseminated and error confuted, and that, too, in quarters that no other agency could have reached.

By the brilliant little entertainment for children on Christmas night, the old and sacred associations of freedom with the coming and the name of Christ, have been restored in many minds from which this age has been striving to obliterate them. The unprecedented inclemency of the weather prevented so large an attendance of little ones as was hoped, but all who were present were greatly gratified. The following sonnet, from the Liberty Bell, well describes the picture of Christ the Consoler, by means of which we have hoped to do somewhat towards bringing again the long-forgotten slave within the pale of Christian sympathy:

SONNET.

Christus Consolator.

> "Saviour! Consoler! in thy presence bending,
> Lo, what a train of mourners round Thee wait!
> What earnest prayers, from breaking hearts ascending,
> Thy blessed help and comfort invocate!
> Great as their sorrow, is Thy mercy great!
> The youthful mother, weeping for her child—
> The murderer, haunted by remorse, too late—
> The maniac, tortured by his fancies wild;—
> And chief, the fettered and forsaken slave
> Among the crowd of sufferers claims a place;
> Stronger than all, *that* claim on Him who gave
> His life a ransom for the human race.
> When *we*, as mourners, on Thy mercy call,
> May we, like Thee, have loved and pitied all!"

It was with no common emotions, after the toils and duties of the week, that we bade each other farewell; resolving to do more and better than ever before for our cause during the coming year; and trusting that the willing heart will never lack the means to uphold a cause so holy as this of HUMAN FREEDOM.

M. W. C.

EXTRACT FROM HORACE DRESSER'S REBUTTER TO JOHN JAY.

2. Next in order, the matter of a pretended conversation, in the Park, with the undersigned: how it can be that a person can deliberately, with set purpose of mind, fabricate such a story, exceeds the comprehension of the undersigned; he can partially account for the false historiography of the letter of November 18, in such matters as these; that the woman's husband was a *slave*, whereas he was a freeman; that the woman was *abducted* from Morgan; that she was concealed in a *church*; that Francis R. Tillon, esq. was employed by Morgan to move *an adjournment* of the hearing of the case to the next day; whereas Morgan made the motion himself, and Tillon was not before the judge till the next morning; that "he accosted Mr. Dresser, [in chambers,] and mentioned to him that he had drawn the return to the writ, telling him, at the same time, what the return was;" whereas he never did accost the undersigned, admit that he had drawn the return, or tell him what the return was, or do, or say anything that can be tortured into such statement, &c. &c.; such things, false as they are in fact, and strange as they seem to the undersigned, he can account for in various ways; but for a conversation to be set forth in such dramatic style—scene in the Park—the interlocutors, the undersigned, and a counsellor at law—the latter of so profound a memory as to "retain a very distinct impression of" the words spoken—a conversation utterly without and beyond the boundaries of fact—never had—never thought of—never dreamed of, till it became necessary to get up something by way of a new issue, or extraneous matter, so as to draw off attention from the true issue. The undersigned not only was never overtaken, but never met by John Jay, esq. in the Park; nor was he ever overtaken or met by the undersigned, in the Park; nor were they even there together, either as met, or overtaken, sidewise, or otherwise; they have been together only three times, since 1840, and then no such conversations passed between them.

1. *The first of these times was when they met in chambers, before Judge Oakley*; there that gentleman was discovered, not only by the undersigned, but by many members of the Vigilance Committee, cheek by jowl, with his "client," Morgan, the brother of the claimant of the slave-woman, off by themselves, and whose conduct plainly told the part they took in the case about to be brought on; the undersigned feeling desirous to know what part the gentleman intended to take in the case, went to him and charged him with taking part with the slaveholders; to this charge he gave out that he had nothing to do with the case. This was satisfactory. Soon after, the case came on, and Morgan produced a return, which was recognized as coming from that gentleman. This did not look much like having nothing to do with the case, and the undersigned became indignant at the course taken by that gentleman. After the adjournment, there was an affray, and the undersigned saw no more of the gentleman till the next morning; when,

2. *The second of these times occurred, and they met in the entry, in front of the door of the chambers of Judge Oakley*; here that gentleman was fully told that the part he had taken the day before was disgraceful to him, and that if he was seen there at chambers enacting the same thing over again that day, at the adjournment hour, the undersigned would report him in the gazettes of the next morning, as the counsel for the slaveholder; and regretted that he had not been so reported that morning. To which he replied, that if such report should be made, he would contradict it, as he wished to enjoy the good will of "*these people*," alluding to the colored people, in that remark. In this conversation, that gentleman made an attempt to justify his conduct; and in so doing, it came out, to the great astonishment of the undersigned, that he had actually been employed on the behalf of the slave-woman—had prepared the petition, writ, &c. &c.; and then backed out, for reasons which he then deemed, as he now deems, sufficient to satisfy the public, and which he insists the undersigned then and there received as fit and proper grounds "of his entire satisfaction with his conduct!" Suffice it to say, that his attempted justification failed; and the declarations above quoted, with others in the letter of November 18, as to the undersigned being satisfied with any explanation, or having promised to see any individuals, and take back anything told them about that gentleman's conduct, ARE WICKEDLY FALSE, AND UNTRUE. The undersigned was not so taught his abolitionism, as to be satisfied with such explanations; nor is he accustomed to promise, and not perform; to vow, and not fulfill; on the contrary, it never came into his mind that he *ought* to be satisfied with the course taken by that gentlemen; and he hath always, and everywhere, as occasion called for it, held up that conduct as utterly indefensible, *and as the principal cause of the slave-woman now being in hopeless bondage.*

3. *The third and remaining one of these times of meeting and conversation, was at the office of the undersigned.* At this place, never a word passed between that gentleman and myself, on the foregoing topics; it is remembered that he charged that gentleman with recreancy to the interests of the Emancipator, and lending his influence to build up the interests of its foes, which principally consumed the time of that meeting.

POLAND.

BY MAJOR G. TOCHMAN.

Poland, before the dismemberment, was an agricultural country, in the full signification of the term. Its fertile soil prevented the Poles from becoming manufacturers, and its policy was to adopt the commerce of exchange. Always applying the price of their product to the ratio of the price demanded by foreigners for their goods, the Poles were happy in their commercial pursuits: and whilst foreign merchants drew great profits from Poland, the balance of trade was also profits to the Poles. All classes of the people where at ease, and thousands of their merchants and owners of land, made large fortunes.

Since the dismemberment of Poland, a new commercial policy has been substituted by Russia, Austria, and Prussia; which is, to export as much domestic produce as possible, and to receive in exchange nothing but money. Their commerce became now that of their oppressor, and their produce, exported through Dantzic, is now called "German produce;" and whatever is exported through Rega and the Black sea, is called "Russia produce;" so that their wheat, timber, iron, leather, hemp, flax, honey, tallow, &c. &c. are called either German or Russian, although neither German or Russian hands till the soil which produce them.

The result of this policy has been, that money is very scarce in all parts of Poland, the laboring class is in a wretched condition, and uneasiness is to be seen even in the magnificent palaces built by their fathers. Many a Pole who possesses thousands of acres of land, and who has thousands of bushels of wheat in his granaries, finds himself often under difficulty to pay taxes and arbitrary contributions. Consequently, everything that the laborer and the soil produces, is very cheap—whilst the foreign articles of all kinds are very rare and very dear; the importers of the last being obliged to pay heavy duties, *to maintain the new commercial policy.*

In the last two or three centuries before the dismemberment of Poland, copper money was almost unknown in Poland—silver and gold were in circulation—the people scarcely knew any other money than dollars and ducats, (a dollar was of the same value as the American; a ducat is a gold piece worth $2,-50:) now a Polish florin, (ZLOLX POLSKI,) which is equal to one shilling of the State of New-York, is divided into thirty very small pieces of copper, called "GORZE," and for one such piece of copper, that is to say, for the nineteenth of a shilling, they have a loaf of bread sufficient for the breakfast, dinner, and supper of an American gentleman. The price of wheat is from eighteen to twenty-five cents a bushel; rye, barley, and oats, sell at two-thirds or half of the price of wheat. In some parts of Poland, incorporated with Russia, these articles may be got at a much lower price; whilst for coffee and sugar, they must pay from eighteen to twenty-five cents a pound, and for tea, from seventy-five cents to three dollars.

The consequence is, that foreign articles, even of the first necessity, as the above, are used by a very few families, in proportion to the population of the country; scarcely one person in a hundred is rich enough to use coffee and tea in Poland, since it has been dismembered. An owner of two or three hundred acres of well cultivated land, seldom makes use of any article which does not grow on his soil. As to the laboring class, they never see any. The produce of the soil feeds and clothes them.

A common laborer gets in Poland, from six to twelve and a half cents per day; a mechanic seldom more than twenty-five cents! a female servant in the country, has from thirty-seven to seventy-five cents per month; a male servant from fifty cents to $1 per month. In the cities, the wages of servants are about one-fourth higher. The clothing of the laboring class of both sexes, is comfortable, but very poor, made of linen and woolen cloth, and furs of the country. The whole dress of a country female per annum, costs from $3 to $6; the dress of a laboring man, from $4 to $8, including shoes and boots. A pair of shoes used by a laboring female, sell from eighteen to thirty-seven cents, and a pair of boots of a laboring man, from thirty-seven and a half to seventy-five cents. As to the clothing of a lady, this costs nearly as much as in the United States; the cotton and silk stuffs, the ribbons and other articles necessary to make ladies' dresses, being almost of the same price throughout Poland as here. It is the same with regard to the dress of a gentleman,—only that the ladies' shoes and the gentlemen's boots are cheaper in Poland; such shoes as we pay here $1 25 for, are selling in Poland for twenty-five to thirty-seven cents; for such boots as cost here $7 to $8, they pay from $2 to $3. But to get boots for $8, they must sell from twelve to fifteen bushels of wheat; and the dress of a lady, worth only $20, will cost them from eighty to one hundred bushels of wheat. A farmer, who has two thousand bushels of wheat for sale, can buy a silver watch for himself, but not one for his wife; while had he, before the dismemberment of Poland, sold two thousand bushels of wheat, neither he nor his lady, or half a dozen of daughters, would look at gold watches not set with diamonds, or at least with rubies.

The cattle, flocks, and herds, are also very cheap. A milch cow sells from $5 50 to $8; an ox for slaughter, from $10 to $30. A horse, such as we pay here $70 for, is worth in some parts of Poland, about $25; in the parts of the country incorporated with Russia, such a horse is worth only from $7 to $12. A common sheep sells from eighteen cents to $1. Those called "merino sheep," introduced from Spain, are sold from $20 to $100.

The policy which reduced the people to such a condition as this, forced many Poles to open some manufactures of cloth, cotton, silk stuffs, ribbons, iron utensils, and others; and all the articles manufactured at home, are cheaper by about one-third than the articles of the same kind imported from abroad. Some articles are of as good quality as those of the English and French manufacture. But whoever thinks that this is an improvement of the condition of Poland, labors under great mistake: Poland, from its natural situation, can never prosper as a manufacturing state; and the Poles have undertaken to be manufacturers, choosing the least of two evils.

From the Missouri Reporter.

TEXAS MEETING.

An immense and enthusiastic meeting of the citizens of St. Louis, was held at the court house on Friday evening, December 22, 1843, pursuant to adjournment, to consider the subject of the annexation of the republic of Texas to the United States. General Nathan Ranney was elected chairman, and Isaac B. Thomas, secretary.

The committee appointed at the former meeting, by the chairman, Dr. J. N. McDowall read the following report:

The committee to whom was referred sundry resolutions of a meeting held on the 9th instant, having had the subject embraced therein under consideration, beg leave respectfully to report: That as a committee, we are unanimously of the opinion, after much deliberation, and viewing the subject in its various bearings, that the relation Texas sustains to surrounding nations, and the duty we owe to infant republics of our own continent, whose institutions are like ours—intended to extend the greatest blessings to the greatest number, whose aim is alleviation of the ills arising from the injustice of mankind, and whose object is to sustain, against the arm of tyranny, the liberty and independence of the human family—impose on the United States, as her elder sister in the family of republics, the obligation to soothe and sustain her in her trials, support her in her struggles for freedom and independence, as far as is consistent with the law of nations, receive her with open arms into the bosom of this republic, and casting a shield over the bleeding victim of tyranny, say to Mexico, by acts, and no longer deal in language of importunity, that enough blood has been spilt, and that Texas is, and of right ought to be, a free and an independent State, and as such, can dispose of her public domain as she may desire—and she *shall* be sustained in the act. Apprised of the fact that Mexico has publicly and officially declared, that even the discussion of this subject in the halls of Congress will be sufficient grounds for a declaration of war on her part, yet we do not in the least feel intimidated in going forward in a work of justice, mercy, and humanity; and come what may, proudly conscious of being able to extend aid to an oppressed people against the arm of tyranny, we dare do justice to Texas, and are ready to meet the indignation of both England and Mexico, in defending the principle on which the institutions of that infant republic are based.

Texas was colonized from the United States, mainly by the people who now sustain her independence, and who have successfully resisted the threatening power of Mexico, at a period when Mexico held out by her constitution of 1824, the same privileges and immunities enjoyed by our people under the benign laws of the United States; and until their liberties were abridged, until the liberty which was guaranteed by the constitution of 1824, was taken away, they were peaceable and obedient citizens, and held themselves amenable to the laws of Mexico. But when the constitution of 1824 was exchanged for a military despotism, when the power of the Mexican government was consolidated and concentrated into the will of a despotic dictator, and the laws enforced rather by military than by civil rule, it was then that Texas revolted, and justly. Vexed, oppressed, insulted and threatened, no alternative remained for an injured and deluded people, but the lowest degradation or the most manly and heroic resistance. The choice was made—and although with fearful odds against them, for eight long years has she sustained herself against the vaunting power of her oppressor—a period longer than our struggle for independence against our mother country, and with a bravery that would do credit to any nation on the earth, whether savage or civilized, ancient or modern.

Having thus sustained herself, having established her courts of justice, and adopted a code of laws, which will compare with those of any nation of the civilized world, in the equal distribution of justice, in their benignity and wisdom having been represented as a nation among nations, and her ministers received and honored; having received and honored the ministers from the most distinguished and powerful governments of the earth; having been acknowledged by the government of France and Great Britain, Belgium and the United States, we hold that Texas is on a level with other nations, and is free and independent of Mexico, and as a nation capable of transacting her own business. We are at as full liberty to treat with Texas, as we are with any other civilized nation of the earth; and as a republic, have the same right to form and conclude alliances with republics, that kingly governments have to form *holy* alliances for the protection of their crowns; and in the exercise of that privilege, we hold, we violate no law of nations, but exercise the common privilege of all governments. Nor can Mexico or any other nation have just grounds of complaint against any compact that may be concluded between these United States and the republic of Texas.

There are, however, other and more cogent reasons for action on this subject. Other and foreign nations, it is conjectured, are upon the eve of contracting alliances with Texas, if we should manifest a tardiness in admitting her into the sisterhood of our States. Already is England looking to this territory as a source of self-aggrandizement; and at this moment, it is rumored, an official correspondence has passed between the republic of Texas and England, on the subject of the former becoming a territorial government of Great Britain—and this, doubtless, with the consent of Mexico; that England might be a barrier to the future growth of the United States, and interpose her arm of power between herself and this republic—thus allowing England to encompass in every quarter, our territorial limits, and dispute every inch of soil claimed by the United States—on the north, as in Maine on the west, as in Oregon, and on the south, on the Sabine.

Should such an alliance be concluded, and England be put in possession of the territory of Texas, what is most likely to be the result in reference to the peace, the prosperity of the commerce of the southern and western portion of our country? Give England Texas, with her grasping disposition for territory, and the inevitable consequence will be, that Mexico will fall a victim to her rapacity:—and planting her armies of blacks (drawn from her West India Islands,) on the Sabine, she will excite a servile war in our slaveholding States, and controlling the Indian tribes on our whole western frontier, jeopardize the lives of our people. She will command, by her shipping the Gulf of Mexico and the commerce of the Mississippi Valley. Having the vast territory of the East Indies, with its hundred and fifty millions of population at her disposal, thirty millions of which are in the most abject bondage, she will use every effort, whether honest or the opposite, to destroy the slave labor of the South, that she may advance the commodities of her own territories, to the destruction of our sister States. She will break up the competition in her own markets by this policy, between the East and West Indies, and bring utter ruin and devastation on our southern interests. That this has been the object of the English policy ever since the separation of these States from the mother country, every historical act of the East India company will bear testimony. That this is the darling project of all who hold an interest in the East India possessions, every movement will prove, from the revolution of Hayti, excited by her abolitionists in London, down to the destruction of the slave labor in her own West India possessions.

That avarice, cupidity, and the absence of philanthropy, have characterized her in every act, from the charter of the East India company, by Elizabeth, in 1600, down to the abolitionists' worlds' convention, every honest and candid mind must admit, if history be true, and the confessions of her own people allowed. What can we anticipate from a people who offer liberty to the slave population of our continent, at the price of the blood of our citizens? Who offer freedom to another and more degraded race of the human family, while they would exterminate with the assassin's dagger, their own blood; and that, too, at a time when they hold in iron bondage starving millions at home, and millions on millions in her territories, the price of which is the blood and bread of the Hindoo. Give us but such a *neighbor* on the Sabine, such a *philanthropist*, and we will soon find that her *benignity* to the human race, and her *philanthropic feelings* have been begotten in avarice, and will be brought forth in blood. Allow her to plant her armies on any part of our southern border, and the fires of war are lighted, the assassin's dagger will be at work, and midnight murder, and dark and brutal *black* rapine will be the first essay of English philanthropy, the basis of which is East India avarice.

That we are justified in our conclusions, let English history bear testimony. She holds the Rock of Gibraltar, obtained by stealth, gaining possession by pretending to aid Charles, Archduke of Austria, who was contending with Philip of Spain; and in like manner she holds the strongest fortress in every sea and in every continent; and while she claims to be unbounded in humanity and philanthropy, her heart is fixed on money, and her soul desires nothing but the land, and the power to control its products. In the language of one of the most venerable Presidents, Mr. Monroe, we hold than no foreign or European nation can be allowed to colonize any part or portion of this continent.

This continent is, or should be, the continent of republics, where freedom of the human family should exist unmolested by the kingly tyranny of the Old World. As republicans, we should say to the nations, it is the soil of freedom, and shall be disposed of by freemen, as seems to them best. And while they arrogate to monarchies the privilege of forming alliances between kingdoms and crowns, we will conclude alliances without the consent of their highnesses, or their most gracious majesties, just as it may comport with the dignity of men, of freemen, and of republicans. But we are asked, why all this alarm, why this apprehension, why dread that which can only happen with the consent of our own people? But in turn, we ask, what means this menace from Mexico, from a government where every energy has been roused to conquer little Texas, and which has in every effort failed? Does she expect a successful issue in her proposed declaration of war, without powerful aid from England? Does she not look to the dissensions of our own people on this subject? Does she not anticipate a contest between the North and South, on the vexed question of slavery? Does she not look to British abolition, and see that this is the time for movement, this her only and accepted time for action?

But these are not all the reasons why we should anticipate danger from this quarter. It is shrewdly conjectured that England is also laying a dark and daring scheme for aggrandizement, at the expense of the territorial government of Spain. Why has she allowed the intestine broils of Spain to involve that nation in debt? Why has she not, when she has the power, interposed to quiet the feuds that prey upon the vitals of that country, which is now almost one of her dependencies?—Simply for the reason that she is desirous of receiving payment for the enormous debt she has contracted with the government of Great Britain and her subjects, by the possession of territory. England is apprized that, since the revolution of Mexico, in 1813, Spain has lost all of her domains on the main land of this continent, and only holds, in the West Indies, the islands of Cuba and Porto Rico, both of which she will have—peaceably if possible, forcibly if she must. Give her the castle of Moro, and the harbor of Havana, and the splendid ports and harbors of that most beautiful and lovely island of the ocean, and she will make the great valley of the Mississippi obedient to her nod, and the commerce of our States bow in submission to the flag of Great Britain.

With these views and apprehensions of intentions of other nations in relation to Texas and the Gulf of Mexico, how is it possible that our people can longer slumber on this subject, sleep on the growing volcano that is trembling even at its own prospect of explosion, when the signs of the coming catastrophe are so manifest? On this subject your committee expect the utmost unanimity of opinion, and the most determined action, on the part of our people, and would call upon all who love their country, whether in the North or South, to come up as one man, to resist the intrigues of other nations upon our borders, with a common feeling; and not for one moment jeopardize the interests of any part or portion of our country.

Texas is free! The nations of the earth have proclaimed her so! She shall be an independent government, or part of our own; and we have the power to make her so. Come then, with one accord, let us proclaim her a sister, and share with her a common destiny.

Your committee would recommend the adoption of the following resolutions:

Resolved, That the annexation of Texas as an integral part of the United States, is not only *expedient*, but imperatively demanded as a patriotic and precautionary measure on the part of this government.

Resolved, That at the present crisis, it is incumbent on the press, freed from party selfishness and sectional influences, to develop public opinion upon this question.

Resolved, That our fellow-citizens in all the States and territories of this Union, are solicited to respond to the action and opinions of this meeting.

Resolved, That a copy of the report and foregoing resolutions be sent to each of the Senators and Representatives in Congress from Missouri, with the request that the same be laid before their respective bodies.

The meeting was then addressed by the following gentlemen, all in favor of the report and resolutions: J. M. Krum, esq. Dr. J. N. McDowell, Major A. Wetmore, L. M. Shreeve, esq. and the chairman.

After which, on the previous motion of Col. Thronton Grimsley, seconded by Maj. A. Wetmore, the report and resolutions were unanimously adopted. The meeting then adjourned.

N. RANNEY, *Chairman.*

I. B. THOMAS, *Secretary.*

TEXAS.

The admission of Texas into the Union, when considered in the relation it has with the extension and continuance of slavery, seems to us to involve results which the warmest and most zealous opponent of slavery has not yet overdrawn. There seems to be an infatuation in regard to this step, on the part of those who favor its admission, that seems, nay is, the blindness of self-destruction. It matters little, say some; "the North will still hold the uncontrollable sway;" and others attempt to dazzle the eyes of the reformers, by showing it to be only a wider field for the display of the efficacy and reforming power of anti-slavery instrumentalities. To all these easy and good-natured remarks it appears to us that the language of prudence is, beware lest the delusions of hope outrun the decisions of discretion, and the glories of possible achievements in the future, blind the eyes to actual dangers and irredeemable blunders of the present. On the importance of this measure, abolitionists have had the confirmations of those of all parties, and of no parties. It is to abolitionists, or should be, a matter comparatively of little importance, whether their measures, as measures, are successful or not; so that the main result upon which they have set their hearts and understandings, be consummated—namely, the substitution of paid labor for slave labor. Measures, in the nature of things, will be involuntary; and those only should be resolutely adhered to, which in the light of experience and truth, bear the impress of wisdom.

The measures that have been prosecuted in times past with so much energy, to keep Texas out of the Union, seem to us in no wise to lose their importance—but rather to gain the ascendancy over all measures political—as other plans of operation have developed themselves. Be this as it may. We say to those who have hope of a peaceful and speedy termination of Negro slavery, that no measure has been more faithfully and ably discussed; none has gained more favor from the reflecting and conservative classes of society; and none, in apparent effects upon the state or national legislatures, have done better work.

Harmony upon points of difference is better secured by finding some point of agreement for common ground of discussion, than by seeking more ultra and more questionable issues. We do not say that more startling positions should not be taken at any time; it may be necessary and inevitable, either as a matter of policy or real progress, that abolitionists should avow new determinations in their aggressions upon slaveholding positions; but it will not be weakness nor timidity to receive suggestions from any source, as to the probable results of new measures. Deference is not compromise; neither is retreat surrender.

We do not mean to generalize over this matter, until the point of what we would say is lost. But we hold, with the sentiments of the editor in his letter from Boston, that this question of disunion should be one of time; and while the annexation of Texas be undecided we see not why the whole question may uot be discussed on this issue, as well as any other.

From the New-York Tribune.

FREEDOM AND SLAVERY FOR AFRICANS.

Rev. Orville Dewey, D. D.

SIR—A report of the lecture delivered by you last night, which you will find in the New-York Tribune of this morning, contains the following sentence:

"Emancipation has taken place here, (in the free States,) yet the free blacks are worse off than the slaves of the South—not being so well clothed, fed, or so happy."

Presuming the above to be a correct report of your remarks, I beg to say that, being the son of a slave, owing my liberty to the emancipation act of the State of New-York, and having kindred in a southern State, some of them slaveholders, others slaves, I feel called upon by gratitude to this my native State, and by a deep solicitude for my brethren at the South, thus publicly to deny the proposition which you have announced as above. And I hold myself prepared to prove, either in oral discussion, or any manner you may choose—

1st. That the free blacks of the free States are *not* worse off than the slaves of the South.

2dly. That they are better fed than the slaves.

3dly. That they are better clothed than the slaves.

In regard to the last clause of the proposition, the term "happy" will bear various interpretations. If, by that term, you mean, insensibility to degradation, an ignorance of, and therefore carelessness regarding human responsibility, with a consequent enjoyment of the "*alterum cum belluis commune*," then you are right in asserting that the slaves are happier than the free blacks; but if you fix to the term "happy" a human signification, I will show—

4thly. That the free blacks are happier than the slaves; and,

5thly. That the experiment of emancipation in the free States, proves the safety and expediency of emancipation—being the "angel voice" teaching the South how to act.

In seeking to discuss this matter with you, reverend sir, I am impelled by the same motives which led you to deliver the lecture of last evening—with this difference: *you* stood up to defend "American manners and morals" from assaults which are seasoned with some variety and originality; *I* am forced to defend a class of our countrymen from stereotyped libels of unmitigated platitude. These libels had their origin in the American Colonization Society, which found them profitable in a pecuniary point of view; they have been industriously retailed by foreigners, who may be excused when they *lie* for their bread; but when the same libels are dovetailed into a hollow argument, by the able, the eloquent, the manly Mr. Dewey, it is time they should be met and tried at the bar of public opinion.

They assume a serious form, when endorsed by your highly respectable name; and I am forced to "call you out," to defend your proposition which contains them. So long as they were confined to the interested, I was willing, along with my colored brethren, to live them down; but now, when they are uttered by the disinterested, and the candid, it is clear that they are gaining a credence which will operate fatally against our efforts at improvement, and even against our opportunities to earn our bread. Bereft of the support which slaves receive, and yet partially enslaved—burdened with all the responsibilities of freemen, but denied a large share of the rights of citizenship—our *good name* is all we have left us, (under God,) in our struggle for sustenance and for advancement. You, sir, have robbed us of our *good name*; and it is fair and manly that you should afford us the opportunity to repair the mischief which might thereby befall us. You have done the act inadvertently, repeating the hearsay of others; but I am mistaken in you, if you will inadvertently trample upon the weak, and then shut your ears against their appeal for justice.

In this matter I have uo vindictive feelings to pacify, no insulted pride to avenge, no soaring ambition to gratify; but am governed by a sincere and single desire to make known the facts in regard to the free people of color—facts which will show a steady improvement in their condition since their emancipation—facts which will take away the reproach from that portion of freedom which has been granted them—facts which will open the eyes of candid men to the falsehood of the assertion that "Freedom, in this republic, is no boon to the black man," and "that there are difficulties in the way of the South, *after* emancipation." It is important to those whom you have libelled, that these facts should be attached to a name sufficiently prominent to attract public attention; hence yours has been selected; and it has been chosen for the additional reason that you are a man open to conviction, and of sufficient independence to obey your convictions, come what may.

Let me beg that you will accept this proposal. It comes from the lowly, and is addressed to the lofty; yet it is from man to man. Do not let the "impassable barrier" of a difference in complexion hinder you from the contest. *Truth* and *Justice* know no complexion, and their followers should emulate their example. Let us reason together on this subject; and I doubt not that you will find that the Providence of the Almighty, in regard to the free blacks of these States, is one of the most interesting displays yet opened to the observation of man.

Very respectfully, your obedient servant,

JAMES McCUNE SMITH.

New-York, January 11, 1844.

FREEDOM AND SLAVERY FOR AFRIC-AMERICANS.

To the editor of the Tribune:

Dr. Dewey having declined the "*impar congressus*," I cannot, in courtesy, say anything more to him; and I trust that nothing which may follow, shall be considered personal toward him. The proposition to which I took exception, is "out," as the lawyers say, and is fair matter for an attack, which, with your permission, I shall make upon it, in the hope that some of the facts which shall be adduced, will be fitting notes to a portion of a publication which we may expect "ere long."

In the first place, I assert that the free blacks of the North, are *not* worse off than the slaves of the South; and now to the proof.

From the New-York Sun of the 18th instant, I cut the following:

> "☞ A man named John C. Brown, in South Carolina, is sentenced to be hung on the 26th of April, for aiding a slave to obtain his freedom!"

Why was John C. Brown sentenced to death? Why is James R. Lane, a colored man of this city, now serving a twelve years' incarceration in a prison in Virginia? And why did Kentucky, not long since, send a deputation to the legislature of Ohio, to press the enactment of laws punishing the citizens of the latter State, who might be found concerned in aiding runaway slaves? It is because the slaves of the South, in the teeth of an armed surveillance, and of blood-hounds kept to hunt them back to happiness will run away from the slavery of the South. The agent of the vigilance committee, of this city, Mr. Charles B. Ray, assures me that at least one thousand slaves per year, escape from the South.

This is not all. There is not on record the case of a single free black, who has gone down South and offered himself a candidate for the enjoyments of slavery. There is no impediment in the way. He has merely to go as far South as Baltimore, walk about the streets, and *hold his tongue*; the laws will do the rest, and he will become a slave. Yet no one has gone. There are cases of men preferring to remain slaves—Mr. Clay's body servant, for example. But what does this prove? Simply that the man is attached to his master; and that the master, notwithstanding the soul-chilling pursuits in which he is engaged, and the dark system of slavery in which he was reared, still has a human heart beating warmly within his breast. This is the case of a slave, preferring slavery, not of a free black of the North seeking to be enslaved. There is not, I repeat, a single case on record, of a free black from the North, who has gone South after the superior feeding, clothing, and happiness, which the slaves enjoy.

Here we have two facts—1st. The slaves, at the rate of one thousand a year, run away from the South. 2d. The free blacks *do not* seek the blessings of slavery. If we take into the argument the well-known fact, that men, whatever be the color of their skin, or their coat, will not in thousands run away from a good living, the inference is clear, that the slaves of the South are worse off than the free blacks of the North, and that the latter are *not* worse off than the former.

With these facts, and this argument, I might safely rest the argument; but there are other facts too strongly corroborative to be omitted. For the sake of precision, they may be arranged under—1st. The absolute condition of the slaves and the free blacks; 2d. The vital statistics; 3d. Intellectual statistics, and 4th. The religious statistics of these two classes.

1*st. Absolute Condition.*

The absolute condition of the slaves of the South may be sumed up in two statements.

The slave has no right to his own person.

The slave has no right to his own wife.

There is no law in any southern State which secures to the slave a right over his own person. It is the essential feature of his condition that his person belongs to some one else, he cannot say "*myself*," *my* body. Nor is there any law in any slave State which secures to the slave his wife; like himself, she belongs to some one, other than either of them. The two "whom God hath joined together, the fancy, or will, or necessity, of one man, may legally "put asunder," according to the slave code.

It has been said that the first statement is not strictly true, because the slave has "command over his own thoughts." "The slave thinks, therefore, his thoughts are free." This metaphysical subtelty owes its birth, I believe, to a distinguished divine of the Protestant Episcopal Church. It is a plagiarism from Descartes' "*cogito ergo sum*;" "I think, therefore, I am," says the French philosopher; "the slave thinks, therefore, he has command over his thoughts," exclaims the American disciple. If the latter would wish to gain currency for his brilliant dogma, he should, in the philosophical spirit of his master, seek some distant rice or cotton plantation, do a hard day's work of compulsory labor, receive thirty-nine lashes well laid on, and then repeat the sentence, "the slave thinks, therefore," &c. and I will believe him to be in earnest. I fear that he would sympathize strongly with Tom-a-bedlam, who says:

> "With a heart of furious fancies
> Whereof *I am commander*,
> With a burning spear and a horse of air
> In the wilderness I wander."
> * * * * *
> "Nor never sing any food and feeding,
> Money, drink, or clothing." &c. &c.

If the slave can think, and does think, it does not follow that he has command over his thoughts; the latter requires that he should have the unchained exercise of his will; for if the will be crushed, whether by the cart-whip, or by the infirmity of madness, the soul is left without a rudder, without *command* over itself. Thought, like the blood, flows on in our mechanism, independently of the will, but the possession of the will is necessary before we can have command over our thoughts. The *will* of a slave belongs to another; he must do the will of that other person, or, he must perish if he resist. But let us look at the logic of the proposition. "The slave thinks, therefore, he has command of his thoughts," or more simply and intelligibly "the slave has command of his thoughts, *because* he has command of his thoughts." But what form syllogistic would it require to show, that because a man thinks, he has command over his person? The question is too deep for me. I leave it to the subtlety of the American schoolmen. It affords them a chance to rival St. Thomas Aquimas.

It has been argued against the second statement, "The slave has no right to his own wife," that "many masters sanction the marriage of their slaves, and even encourage such marriages." Until the laws of the South legalize the marriages of the slaves, and grant them the privilege "to remain in perfect love and peace together," the slave has no right to his own wife; because the wish, the bankruptcy, or the death of the owner, may, at a moment's warning, divorce the slave from a living and affectionate wife, the mother, it may be, of his children.

Let us now look at the absolute condition of the free blacks in the northern States.

The free black has a right to his own person.

The free black has a right to his own wife.

Who is worse off?—The man who has a right over his own person, or, the man who has not a right over his own person?

Who is worse off?—The man who has a right to his own wife, or, the man who has not a right to his own wife? Very gratefully, yours,

JAMES McCUNE SMITH.

New-York, January 24th, 1844.

The Washington correspondent of the United States Gazette, gives the following:—

"A good anecdote was related in the House today. The story goes that a colored man, who attends the fires in some part of the building, was informed that, as a locofoco wanted his place, he must go down one story, and take charge of another department. The man refused with some manifestation of indignation, to accept the charge assigned him, and, taking off his hat, replied—"Sir, I came in with *gentlemen*, and I wish to go out with gentlemen; my place is therefore at the service of the locofoco who desires it;" and making a low bow, walked away, with an air of dignity and self-respect.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, FEB'Y. 1, 1844.



N. B. Our subscribers in the New England States will please notice their bills in this number of the paper. We are in great need of the funds. Please forward without delay.

LETTER FROM THE EDITOR.

BOSTON, January 27th, 1844.

The eleventh annual meeting of the Massachusetts Anti-Slavery Society, is now occupying the forenoon of the 4th day of its session, but is expected to adjourn in a few minutes, *sine die*. I had the ill luck to lose much of the pleasure and advantage to be derived from the able and important discussions, which have taken place at this meeting, in consequence of breaking a wheel of the locomotive, betwixt Norwich and Worcester. We were detained about five hours; and had there not been a truly Yankee ingenuity and promptitude in remedying the misfortune, our detention would have been much longer.

The meeting has been a highly spirited, interesting, and I doubt not, a profitable one. There was a diversity of sentiment characteristic of our anti-slavery meetings, and inseparable from integrity of thought and perfect freedom of utterance. The advocates and opponents of a political abolition party, and of a censuring John Quincy Adams, have been heard to their hearts' content. The subject of a dissolution of the Union was discussed last evening in the hall of the representatives.

C. C. Burleigh, Wendell Phillips, and S. S. Foster, each of them spoke with great power and effect, and all of them against the continuance of the Union. Very little was said on the other side. A majority, I think, were against adopting resolutions in favor of dissolving the Union; although they would unanimously oppose the formation of it, if it were now an open question. I can see plainly that the doctrine of "Repeal," as it is called, is gaining, and must gain ground. With me it is a question of time. I am in favor of dissolution if we cannot have abolition, and that at a day not very distant; but I could wish to see all reasonable means used of reforming before we destroy the Constitution. I should not be reconciled to a moment's delay of the agitation of this question, if I did not perceive plainly that the tide of sympathy and indignation, which is accumulating and pressing against slavery, will sweep away the Constitution and the Union, if slavery does not yield. I should have been in favor of the immediate adoption of the repeal resolutions. The reasons for the measure are all the evils, moral, political, and pecuniary, which we have been charging upon slavery, and I confess that when I heard them arrayed by our friends, Phillips, Foster, and Burleigh, I felt that I could not honestly and earnestly, take the floor on the defensive, except to enter a dilatory and apologistical plea, on the ground of delusion on the part of the framers of the Constitution, and of prudence and expediency on ours. I can see that the time may come, and is probably at hand, when it will be a great advantage to knock from the anti-slavery foils with which we have been exercising, the button of the Union. The resolutions were not passed, but permitted to lie on the table. I rejoice that they have been discussed, for I have hitherto felt a strong repugnance to entering upon this subject at all.

I am satisfied that the sentiment was a wrong one, and that it is a duty to examine and discuss it. At the same time, I must say, that the indications at Washington lead me to think that, unless the northern democrats, who have lately voted against the gag, can be whipped back by Mr. Rhett and the Richmond Enquirer into allegiance to the slave king, we shall have dissolution acted in the South, before it can be much debated in the North. The threats and frowns of the Enquirer, the *suspended* letter of Mr. Calhoun, the movements of his friends and organs in both houses, towards a revival of nullification, leave no reasonable doubt in my mind, that Mr. Calhoun and the body of the southwestern slaveholders, mean secession, and a new slave empire, including *Texas*. Time, and a very short time, too, I imagine, will reveal events not dreamt of in our northern philosophy; unless the northern democrats should suffer themselves to be bullied out of the determination, which they had manifestly taken to sustain the right of petition. It was a matter of regret with me, that the impeachment of John Quincy Adams should be revived just at this time, when he is battling in the breach which his heavy ordnance has made in the enemy's first line of fortifications; yet after I listened to the extracts which Mr. Garrison read from Mr. Adam's letters on abolition, and also to his late remark so disparaging to our disinterested and honest labors and sacrifices, viz: that we are putting back the cause, I could not wonder at the proceedings. I will never say that Mr. Adams has put back the cause, whatever he may say of us. He would not do us that injustice, if he were fully informed of the history of our movement, and the varied and ramified operations and influences that have resulted from it.

In great haste, D. L. C.

HONESTY AND GENEROSITY.—A few weeks since, a worthy mechanic, and one who works, too, with his own hands, missed his wallet, containing forty dollars, which he at once gave up as lost, and thought it would be of no use to advertise it. A month or two after, he met with the loss, he noticed an advertisement in one of our city papers, of a "wallet found." He immediately called on the advertiser, and after describing the wallet, it was pronounced his, and was, with all its contents, restored. The person who found it was a poor girl, who toiled daily with her needle for subsistance. What adds to the pleasantness of this incident is, this hard-working, but generous mechanic, insisted upon the poor girl's taking *ten dollars* of the money as a reward for her honesty.

We notice with pleasure, such an instance of a kind of integrity, which we would wish to see more common. This instance illustrates happily the remarks we offered some weeks back. At the same time, we think that except in those cases where the finder is needy, there is a meanness in accepting compensation for a simple act of duty, showing nothing but a respect for the common distinction of *meum* and *teum*. Rightly considered, to abstain from appropriating things found, no more deserves a reward than abstaining from shoplifting. Of course we except the case in which expense has been incurred. The idea that we have a right to expect pay for an act of common honesty and neighborly kindness, not attended with expenditure of money or much time, is too intimately connected with the vile, detestable, and prevailing practice of concealing and retaining things found.

The Windham County (Connecticut) Anti-Slavery Society holds its next meeting at Danielsonville, (Killingly,) on Tuesday, the 6th of February, at 10 o'clock, A. M. Charles C. Burleigh will be present.

☞ The letter of Joshua Gilbert, Abraham Rakestraw, and Thomas Baker, has been received; to which we respectfully reply, that the subject of the proposed petition has never interested the person addressed sufficiently to induce the necessary examination.

The Rev. Dr. Edwards was coughed down in Washington, on Sunday night, while attempting to deliver a sermon on "The end and importance of the Christian Sabbath." Some rowdies, not liking the subject of discourse, resolved to stop it by their beastly behaviour, and succeeded—Dr. Edwards being compelled to sit down in the midst of great confusion and disorder.

Aye, aye! Now listen to words of poetical justice:

"In these cases
We still have judgment *here*, that we but teach
Bloody instructions, which, being taught, *return*
To plague the *inventor*. This even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips."

Anti-Slavery Items.

THE SLAVE-TRADE IN WASHINGTON.—The Washington correspondent of the Albany Patriot, says, that the new duties on *sugar* have raised its price all over the country. The price in New Orleans, has been rising all the season. This has raised a *new demand for slaves in the sugar country*, and induced more persons to go into cultivation. Hence the demand for slaves, in the great national slave mart, has been increased.

Last year, not over 2,000 human cattle were sold in Washington. "This year, over 5,000 have already been sold in our dens of diabolism, and many more heart-strings will be broken before the winter sets in, by sundering all the ties of life to meet the demand for human victims in the Louisiana market. In Florida, also, the demand has been greatly increased by the diabolical *whig* law, to "encourage the armed settlement" of that slavery-cursed territory, and thus increase the political weight of the slave system in the councils of our country.

"Scenes have taken place in Washington this summer, that would make the devil blush through the darkness of the pit, if he had been caught in them. A fortnight ago, last Tuesday, no less than SIXTY HUMAN BEINGS, were carried right by the *capitol* yard, to a slave ship! The *men* were *chained* in couples, and fastened to a long chain, as it is common in this region. The women walked by their side. The little children were carried along in wagons."

Such a trade our northern whigs and democrats countenance by their votes. Still, they say, "we are as much opposed to it as anybody."

The writer adds, "Oh, your northern Christians may sanction and uphold all these atrocious deeds by *their votes*; and it will 'violate the Sabbath' to warn them to repent of such enormities, and break *their own vote-made yokes* from all their brothers' neck.

THEY LOVE DARKNESS RATHER THAN LIGHT.—We understand that the copies of the report of the doings of the meeting of the Unitarian Association, held in Boston, in May last, which were forwarded to Charleston, South Carolina, *have all been returned*, in consequence of their containing the speech of Rev. John Parkman, of Danvers, New Hampshire, in favor of an anti-slavery resolution. Let it not be said that the South is anxious to be rid of slavery, when its most liberal sect refuse to read an important document because it contains a proposition for the abolition of that institution, and remarks in defense of that proposal, from one of the worthiest members of that liberal denomination.

PROGRESS.—In 1539, the reigning Pope of Rome issued an edict, sanctifying the traffic in slaves, then first carried on by the Portuguese. Lisbon was then the great slave market, in which from twelve to thirteen thousand slaves were sold annually. In 1843, we find the present Pope has issued a bull, in denunciation of the African slave-trade.

HE CAN'T TAKE CARE OF HIMSELF.—I cut the following advertisement from the New Orleans Commercial Bulletin of 20th December last. In this section of country, we regard a man of similar ability as abundantly able to manage *himself*, as well as his engines. How strange that he should be so unable to do south of Mason and Dixon's line, where "good engeneers" are not so often met with. But he can't take care of himself. O, no! W.

For Sale or Hire.—A negro man, who understands the management of low or high pressure steam engines. WE WARRANT him a good engineer, and would let him go on trial.

Owners of steamboats or sugar planters, wanting such an one, are requested to call on the subscribers.

PURVIS & WOOD, 8 1-2 St. Charles street.

JAMAICA; ITS PAST AND PRESENT STATE.—The London Patriot for December, just received, contains a brief review of a work with the above title, by J. M. Phillippo, of Jamaica, twenty years a Baptist missionary on that island. The review states that Mr. Phillippo, has had ample opportunities of acquainting himself with the past and present state of things, and represents Mr. P. as saying in all his statements, he has at least endeavored to be scrupulously correct, and to give a faithful representation of Jamaica as it *was*, and Jamaica as it *is*. What it was, we learn in part from the fact that there were, at the beginning of the present century, only twenty churches in the island, the population being estimated at 400,000 souls. The conversion of the negroes to Christianity, was at that time deemed next to impracticable, owing to their "barbarous stupidity, which rendered them incapable of understanding and reasoning upon what was said to them." Among other testimonies to this point, the opinion of Mr. Hughes, a clergyman in Jamaica, is cited, "To bring them (the negroes) to the knowledge of the Christian religion, is undoubtedly a great and good design, in the intention laudable, and in speculation easy; yet I believe, for reasons too tedious to be mentioned, that the difficulties attending it are, and I am pursuaded ever will be, insurmountable."

Such was the state of the black population and of *white opinion*, forty years ago. Now, what is the state of things? According to Mr. Phillippo, there are now upwards of fifty Episcopal churches and chapels, eleven Moravian chapels, two of the Scotch church, twelve in connection with the Scotish Missionary Society, eleven belonging to the London Missionary Society, four or five in connection with American Congregationalists, eight or nine belonging to congregations of native Baptists, seven or eight chapels of the Church Missionary Society, upwards of fifty Wesleyan churches of the old connection, seven or eight in connection with the Wesleyan Association, and about sixty in connection with the Baptist Missionary Society, making a total of two hundred and twenty-six regular places of worship, exclusive of subordinate stations, which would make the whole number not less than three hundred. The attendance at all the places of worship, favored with an evangelical ministry, is spoken of as astonishingly numerous. The London Patriot comments upon these facts as follows:

"So astonishing a revolution as this, were surely a sufficient compensation for all the sacrifices that have been made to effect the abolition of slavery, even if it could be shown that the experiment of emancipation had failed in a political and economical point of view. Were Jamaica never to raise or to export another hogshead of sugar, no man could contemplate without the liveliest satisfaction and triumph, the complete success of the moral experiment, which has transformed hundreds of thousands of degraded predial slaves, into a free and happy peasantry. As we have already intimated, the main interest of the work arises from the view which it presents of the satisfactory results of this social transition. There are individuals in this country, still obstinately incredulous upon the subject, whom the evidence supplied by Mr. Phillippo will, if it fail to convince, leave without excuse. But he shows also, that the interests of the colony have not suffered from the change: that, on the contrary, its imports are increasing; trade improving, the towns thriving, new villages raising up in every direction, property much enhanced in value, well managed estates productive and profitable, and the peasantry, wherever they are properly treated, industrious and contended."

We hope Mr. Phillippo's book will be in our market soon. It furnishes new confirmation of the fact, that emancipation on the soil is *safe* and *profitable*; and that while slavery is a blighting curse to the oppressor and the oppressed, the act of liberation takes to itself the seal of heaven's approbation, in the sure and rapid increase of private virtue, pure religion, general intelligence, and the enhanced value of land and labor. Light upon these points is coming in upon us from so many sources, and with such clearness, that it would seem impossible even for southern men, much longer to resist the conviction, that their own interest and comfort, to say nothing of higher motives, demand *immediate* emancipation at their hands. But the believer in revelation, finds higher motives, in the moral and religious advantages which freedom has secured to the liberated thousands of Jamaica, and which it *would* secure to the now enslaved millions in this country. Such considerations cannot always be urged in vain, and least of all, should they be without effect upon a people, claiming to be before all others in their love of liberty and human rights.—*Boston Recorder.*

STIFLED CONSCIENCES.—A correspondent at the South thus writes to the Bangor Whig:

"A young lady, after having been a visitor for a short time in a slave State, said to the writer, 'How soon we become accustomed to the treatment of the slaves! When I first came here, I felt so sorry for them, that I was ready to weep whenever I heard them severely scolded—but now I can talk to them myself in the same way!' She had begun, too, to defend and justify the friend whom she was visiting, for holding slaves. Her experience was similar to that of most persons who visit the South, carrying not with them intelligently received and tried principles, as a safeguard against the specious, antagonistic reasonings and practices of southern despotism. What, then, can we expect, but that they should return to the North 'indifferent to slavery,' if not its open apologists?'"

CHURCH ACTION.—The expression and resolutions of the Baptist church in Elizabethtown, Essex county, N. Y. on the subject of American slavery:

Whereas, The system of slavery is, in our opinion, a great evil, a flagrant violation of the laws of God, and the inalienable rights of man, opposed to the spirit and precept of the gospel;

And whereas, in our opinion, it is wrong to countenance the system by keeping silent, or otherwise; and believing, moreover, that we ought not to extend the hand of church fellowship to those who enslave their fellow-men; therefore:

Resolved, That we cannot, consistently with our views of the principles of the gospel of Christ, invite to the Lord's table, or to our pulpit, those who are known to hold their fellow-men in slavery.

Resolved, That we strongly deprecate the evils of slavery, as unwarranted by the word of God, and unjust; and will rejoice in all proper and lawful measures for its extinction; and that our duty requires us to sympathize with, and pray for, those that are in bonds.

The above expression and resolutions were deliberately and prayerfully considered, adopted by the Church, and ordered to be published. SETH EWER, *Pastor*.

N. PERRY, *Clerk*.

Here is a specimen of the credulity of those who can predict all sorts of good results from an easy and swift assent to southern propositions, and who distrust all and every project from the North, to stop slavery somewhere!

THE ADMISSION OF TEXAS.—It is the constant effort of some men to fan sectional jealousies, in order to sway the public mind to their purposes. In this way, the admission of Texas into the Union, has constantly been represented as a measure upon which the southern people were eagerly bent, that they might enlarge the boundaries and the influence of slavery. But nothing is farther from the truth. The enlargement of slavery influences, if that were ever important, is not so now; for it is perfectly clear that the free States are to hold an uncontrollable sway, and that Texas could not alter the case at all. The truth is, the southern country cares very little about the matter, and so we think it is in the North and West. The Eastern States are chiefly interested in it. To admit Texas would enlarge the jurisdiction of New-York and Lowell. Its produce would come here, and its supplies go hence; and this is the chief importance which there is about the subject. It is a matter of free trade, which is really the great bond of union. Here are twenty-six nations living together, enjoying the boundless blessings of free trade. This is the bond of union; this the chief blessings which it brings us. All the nations of the world will one day be substantially admitted to this union of free trade. Each will retain its own legislature and government, as do our States; but trade will go everywhere, without monopoly or hindrance. Let then the citizens of the United States look at the question of admitting Texas, if they will look at it at all, in its true light—not as a piece of southern policy against the North, but as a question of the extension of the Union merely, by which the chief benefits will always secure to the commercial and manufacturing districts.—*Journal of Commerce.*

Congress.

HOUSE OF REPRESENTATIVES, MONDAY, January 22.

Mr. *Giddings*, of Ohio, presented a petition signed by some twenty persons of the State of New-York, praying against the annexation of Texas, and that if Texas was annexed to this Union, praying that the State of New-York may have permission to withdraw from the confederacy, and be annexed to the British provinces of Canada.

Mr. G. likewise presented several petitions bearing upon the slave question, but not coming under the 21st rule. Among them was a memorial from two hundred citizens of Hampshire, Massachusetts, asking Congress to pass a law prohibiting the interference of any officer of the federal government against the arrest of fugitive slaves.

The memorial gave rise to debate. Several members contended that it came under the 21st rule.

The Speaker decided that it did not.

Mr. *Black*, of Georgia, took an appeal, which was laid upon the table—ayes 113.

Mr. *Saunders*, of North Carolina, raised the question of reception.

Mr. *Dellet* moved to lay the question of reception upon the table.

Mr. *Adams* called for the yeas and nays, which were ordered, and the memorial was, ayes 85, nays 87.

The previous question was then ordered by the House, and the House was then called upon to meet the direct question, "Shall the petition be received?"

The ayes and nays were ordered, with the following result—ayes 85, nays 86. The memorial was then rejected.

The New-York Free Trade Association sent in a long and elaborate memorial in favor of free trade, and against tariff monopolies. The Senate were occupied with a long and able debate on the tariff question, between Mr. McDuffie and Mr. Evans.

SENATE, TUESDAY, January 23.

Mr. *Bates* presented resolutions from the legislature of Massachusetts, requesting their senators and representatives in Congress to exert their influence to procure an amendment to the Constitution, providing for the abolition of representation for slaves, and moved their printing.

Mr. *King*, of Georgia, could not but regret that it had become the duty of the senator to present a proposition to dissolve the Union. Was there a man within the hearing of his voice who believed that if such an amendment could be effected, the Union would last twenty-four hours? It was a resolution precisely similar to one that came from the same quarter—from the Hartford convention—a set of men whom he did not wish to characterize—while the country was encompassed with dangers—and which even the legislature of Massachusetts afterward became ashamed of. There were already too many causes of contention and strife in the different parts of this Union; and this course of the legislature of Massachusetts would tend to alienate the feelings of a portion of the country still more. Was Massachusetts tired of the Union? He would not trust himself to express his feelings on this subject. He would forbear.

Mr. *Bates* said he asked for no action on the resolutions. The subject was before a committee in the other house. He merely moved that they be laid on the table, and printed.

Mr. *Bayly*, of Alabama, spoke with much feeling on the subject. He said it was evident that the question could not be evaded. It must come. He, for one, thought it was time fully to meet it. The subject was pressed upon us in every way, by individual fanatics, and by legislative bodies.

In the House, J. Q. Adams presented the same resolutions from the Massachusetts legislature, which had been presented in the Senate. He stated that they had been introduced in the lower house of Massachusetts by a leading democratic member, and passed unanimously.

Mr. *Ingersoll* asked Mr. Adams if he did not write them. Mr. Adams, instead of replying, called for the yeas and nays on the motion to print, which excited some amusement.

The motion to suspend failed—yeas 50, nays 105; and thus the resolution was not received.

Speaking on the report of the committee on rules, Mr. Saunders maintained that the relaxing of the 21st rule, so as to receive abolition petitions, and lay them on the table without debate, would not allay "the out-of-door clamor" on the subject. He appealed warmly to the northern "democracy" still to remain with them in the support of the 21st rule.

Mr. *Winthrop* followed, in an able argument, contending, in reply to the gentlemen who had preceded, that the 21st rule was a total violation of the right of petition, as guarantied by the Constitution, and subversive of the principle for which our fathers contended, as expressed in the Declaration of Independence, in the well-known speech of Patrick Henry, &c. &c. With particular reference to the argument of Mr. Belser, he examined British precedents, all concurring to prove that the rejection of petitions was the rare exception, and not the general rule there, &c. &c.

Mr. *C. J. Ingersoll* reported a resolution from the committee on foreign affairs, adverse to the resolution requesting the President to give notice to the British government of the termination of the joint occupancy of Oregon.

Mr. *Owen*, of Indiana, moved to amend so as to declare it expedient, and launched out into the wide field of Oregon discussion, declaring the claim of the United States to the whole territory perfect and beyond question, and hence repudiating the idea of concession and compromise, &c. He had spoken but a few minutes, when he gave way, (the hour of suspension having nearly elapsed,) and after some consultation as to the most feasible plan of bringing the matter regularly up for debate, with this view, moved to suspend the rules to go into committee of the whole on the Union—(the report having been previously sent there.) Rejected—yeas 111, nays 63, (not two-thirds.)

WEDNESDAY, January 24.

The order of the day being the report of the rules, then came up.

Mr. *Winthrop* said, yesterday, sir, I quoted the golden rule laid down by Mr. Hatsill, who is the highest authority on this subject, perhaps, in the world, and whom Mr. Jefferson styled the pre-eminent authority on this subject. I said I hoped to see them inscribed on the pillars of this House; that they are, that to receive, and hear, and to consider, the petitions of our fellow-subjects, when they are presented in a decent and respectful manner, and contain nothing that is intentionally offensive to the House, is a duty which we owe to them, and is paramount to all rules that we may make for our own convenience. Sir, the advocates of the 21st rule introduced British precedents here, and endeavored to show that the British House of Commons had refused to receive petitions since the introduction of the bill of rights; and that because of this exception to a general rule, we ought to reject these petitions. Where would such a doctrine lead us? One party on this floor believes that we have no right to create a national bank, or to distribute the proceeds of the public lands, or to protect American labor from the labor of the old world, on the ground that there is no power in Congress to do this. Others hold an entirely different doctrine. One party might with as much consistency as they advocate this rule, refuse to receive petitions on any of these subjects. I hold, sir, that our right to abolish slavery is as clear as our right to create a navy. The gentleman from Alabama says that we have the power to annex Texas to the United States. I hold that to do that would be to abolish, to annihilate the little that is left of the compromises of the Constitution. Now, sir, it is always in the power of Congress to make amendments to the Constitution, and perhaps the idea of these petitioners is to bring about such a result. What, then, becomes of the doctrine that, under the Constitution, we can't receive these petitions? Sir, I shall consent to no change, unless it be the abolition of this rule. Gentlemen say, if you receive, you must refer; and if you refer, you must grant. Why, sir, the boundary lines are always difficult to trace in the territory of intellect, as well as the territory of matter. And Mr. Burke says, justly, that though no man can draw a dividing line between night and morning, yet that light and darkness are tolerably distinct affairs. So we can easily draw the lines between receiving and granting the prayer of a petition. We do so now; we make no bones of despatching a hundred or two of other petitions in a day, often clear claims to debts, and rejecting them; and why hesitate about these? Sir, we claim no such extravagant, absorbing attention on the part of the House, as is asserted by southern gentlemen. All we want is, that you shall treat these as you treat other petitions. Sir, I hope the time has arrived for the abolition of this most odious rule; and I hope it as a northern man, with northern principles. I hope it as an American citizen, with American feelings. I hope it as a friend of my country, and the Constitution. And though there are some things in that instrument, sir, which I could wish to see altered, yet I am willing to abide by the Constitution, as it is—by the Union, as it is—by the territory of the United States, as it is. I hope the day has arrived when we are about to abolish this rule. Gentlemen speak of the excited feeling, and its increase year after year. On this subject, sir, it is like the occurrences when the king of ancient Judah burnt the scroll on which the prophet had penned the words of truth; and the prophet took another scroll, and wrote thereon all the words contained in the scroll which had been burned. "And there were added thereunto *certain other like words*." And this is the history, sir, of *this* matter! You never can extinguish this everlasting desire and determination to be free, which, like the spirit of hope, spring eternal in the human breast. Well might John Milton exclaim, "Give me the liberty to know, to feel, to utter freely;" for having that, I have all other.

Mr. *Payne*, of Alabama, got the floor; but for some minutes there was much confusion, caused by Mr. Rhett and Mr. Winthrop, both quoting at once from Hatsell.

Mr. *Hudson*. There is so much noise and confusion in the House, sir, that gentlemen cannot hear what is said.

Mr. *Payne*. The opponents of this rule, sir, say that we want to abridge the right of petition. I deny it, sir. I will not say that there is a touch of demagoguism in this advocacy of what is called the right of petition; but I believe that the storm is created by many men who could not rise to power in any other way; and they thus obtain notoriety by riding in the whirlwind. We are not bound to legislate on these petitions; when we know their contents, we act on them by refusing them, and that's enough. The right of property in slaves is the inevitable result of civilization—the power of mind over matter. It is enough for me that this right exists in this country, to regard it as sacred. But we acquired this right by imperious compulsion. There was a law of Great Britain existing in the colonies, which declared that every man who owned one hundred acres of land, must also own four slaves, at least; and this law was forced on us by that nation which affects so much horror at slavery. The right of property in slaves has been guarantied by several laws of the States. Virginia declared that no law shall be passed to manumit slaves, without the consent of the master; and no transfer of territory could confer the right to do so. The Constitution says, you shall not touch private property, but for public uses; and to what use would you put this property in slaves? How, then, can you touch this right? Are we bound to entertain propositions which shall violate the Constitution, violate the rights of private property? Now, sir, I call on the honest men connected with the abolition cause, or who side with it—for I hold it that in an abolitionist proper there is not much honor,—(Giddings smiled)—the gentleman from Ohio laughs, sir, (laughter,) I ask him if he considers himself an abolitionist?

Giddings. I certainly do.

Payne. Then, sir, we have a striking illustration upon this floor, that honor does not belong to an abolitionist.

Speaker. The gentleman must not indulge in these personalities.

Payne. Well, sir, the gentleman from Ohio interrupted me with a grin, which, I hold it, he had no right to do. (great laughter.) Sir, I tell the democratic party that they can never gain the affections of the abolitionists, and that it's no use for them to try. If you concede now, you'll have to concede everything to them; and then they'll let you drift down the tide of time, till you're lost in the stream of oblivion; or else they'll pick you up by the hair of your head, as a drowning man, to do menial service in their ranks. I repeat, sir, that neither the petitions of the people of the District, nor of the whole country, can authorize or confer upon Congress the power to abolish slavery in this District.

Mr. *Wright*, of Indiana, obtained the floor, just as the morning hour expired.

THURSDAY, January 25.

A disgraceful scene occurred in the Hall of the House this morning a few minutes before the Speaker took the chair, in which one of the actors was Mr. Weller, of Ohio; and which is well calculated to add to the unenviable fame already acquired by him.

It appears that a Mr. Schriver, a correspondent of the Baltimore Patriot, had represented Mr. Weller and his remarks unsatisfactorily.

Mr. *Weller* said the remarks were untrue, and if Mr. S. made any more of a similar character, he should hold him personally responsible.

Mr. *Schriver* answered, that he wrote them from his own observation, or information; and that if Mr. Weller said they were false, he himself uttered a falsehood.

Weller then struck him, and they clinched, fell against one of the windows, broke it, and down went one or both of them. Several members rushed up, some tried to separate them, others cried, "let 'em have a fair fight;" and one democratic member said, "if there's anybody that wishes to take his part, (alluding to the whigs,) I shall take a hand in the matter myself." Finally, after several blows had been struck, Mr. Broadhead, of Pennsylvania, separated them. Mr. Schriver went to the police office, got a warrant for Mr. Weller, and I believe held Mr. Weller to bail. It is said that the matter is not to end here, but that Mr. Schriver intends to challenge Mr. Weller; and as the latter is ready to fight, a duel may grow out of it.

GENERAL INTELLIGENCE.

General Items.

Gold.—The Salisbury (N. C.) Watchman says that the Rowan gold mine near that place, is the richest that has ever been discovered in the United States. It is described as a small vein, from four to twelve inches wide. A quantity of the ore taken from it has yielded $200 to the bushel, and some as much as $500 to the bushel. It is said that 11,875 pennyweights have been taken from it about a month since by seven hands.

A large black oak tree was lately cut down on the estate of the late Zebina Dodd, in Orange, in this county which measured as follows:

Average diameter of the stump	6 feet.
Circumference of the butt	15 ft. 6 inch.
Do. up the body 10 ft.	14 ft. 9 inch.

7 limbs measured as follows, viz: the first 9 ft. 3 inch; one 7 ft. 9 inch.; another 7 ft. 6 inch.; another 7 ft. and three 6 ft.

Length of the tree 90 ft.

The limbs extended 118 feet, and covered an area of upwards of forty rods. It is believed that the whole is equal to ten cords of wood, and the tree had flourished in its native soil upwards of a century.—*Newark Daily Advertiser.*

Killed.—A man named Johnson, was killed on Saturday last, near Wilmington, Delaware, by being thrown out of a small dearborn wagon. He was running a race at the time with a person named Taylor, who did not take time to stop and inquire what had happened to his competitor.

High Civilization.—The following frightful statement as to the spiritual ignorance and wo now existing in Liverpool, was lately made at a meeting of the town mission there: There are 65,000 adults who never enter a place of worship, except at a marriage or a funeral; 12,000 adults cannot read; 14,000 families have not a solitary fragment of the word of God, and 25,000 go to no school whatever.

Death of Madame Catalani.—Rome, December 12.—The celebrated Madame Catalani, who for 22 years held with so much *eclat* the sceptre of song, has just died, after a short illness, at her villa, near Sinigaglia (Roman States,) at the age of 59. Angelica Catalani was born in 1784, at Sinigaglia. She made her debut on the stage at Venice when only 15, and retired in 1831. She had married M. de Valebrique, a native of Burgundy, who died in 1828, and by whom she had three children. Madame Catalani has left a fortune which is rated at about £332,000.

Preparations are making for a great temperance meeting, in the Broadway Tabernacle, on the evening of Washington's birth-day, February 22. The Rev. John Pierpont, of Boston, has consented to be one of the speakers on the occasion.

Coroner's Office, Monday.—*Death by Burning.*—The coroner held an inquest to-day at 169 Elm street, on the body of Elizabeth Chalabra, aged 85 years, who occupied part of the above house. The deceased on the afternoon of Saturday last, while warming her back by the stove, had fire communicated to her clothes, and was badly burned from her ancle to her armpit, but refused to have medical aid. On Saturday afternoon she was heard to fall from a chair upon the floor of her room, and was assisted to bed up stairs, and was found dead in bed this morning. Verdict, death by burns received by her clothes accidentally taking fire.

Destructive Fire and Outrageous Fireman's Fight.—A furious and destructive fire occurred in Kensington, yesterday morning, between seven and eight o'clock. The large brick steam oil, fancy soap, and stearine candle manufactory of Coffin & Landell, on Penn street, above Maiden, with all the machinery and a heavy stock, was totally consumed. No insurance, and loss about $25,000. A row of small brick houses, and the mast shed of the Messrs. Keen, adjoining the factory, were slightly injured by the fire, and one of the brick houses and the roof of the shed broken by the falling of the walls. Such was the blaze and intensity of the heat, that the houses on the opposite side of the street, were saved with difficulty. The upper portions of three dwellings took fire and were damaged. The fire is believed to have been the work of an incendiary.

In despite of the day being the Sabbath, a hard fought and brutal battle took place between the members of the Kensington engine, and Northern Liberty and Independence hose companies. Pitchforks, spanners, wrenches, and fire-arms, were used. A number were hurt, some two or three seriously. The magistrates and citizens saved the apparatus from destruction, and some arrests were made. Many of the belligerents behaved more like tigers than human beings.

One of the persons injured in this outrageous riot, a member of one of the belligerent companies, named Byerly, is this morning lying dangerously ill, and not expected to live. He was struck upon the head with a heavy iron crank, receiving a shocking, and it is feared, fatal wound. [*Philadelphia Gazette.*

The Weather.—The last week was extremely cold. Vessels coming into the harbor, have been obstructed by large fields of ice.

Melancholy Accident—On Saturday week while Mr. Becknell was crossing the ford on White Water, five miles below Richmond, Indiana, on horseback, with his wife behind him, carrying in her arms an infant child, the horse became frightened by a cake of ice drifting against his legs—reared and plunged—the girth of the saddle gave way, and precipitated them all in the stream. The depth of the water of the ford was about three feet; but the current ran swift. Mr. Becknell, who could not swim, was carried by the current down the stream some distance, and under a drift, and with considerable difficulty saved himself by crawling up through it. Mrs. Becknell and her child were both drowned. The wife and mother was last seen elevating her child above the current, and imploring help—her body has not yet been found.

Fight with a Wild Cat.—A wild cat some three feet in length, was killed by Mr. John Pillsbury, of Scarborough, on Saturday morning last. Mr. P. fell in with him on the turnpike, and having a stout club in his hand, gave chase, when the animal turned, and showed fight. After a pretty severe set to, Mr. P. succeeded in giving a stunning blow to his ferocious antagonist, and despatched him.

This is the third wild animal of this species, recently killed in this vicinity, and we have heard of others being seen. A friend suggests that they may have been driven down from the mountains, to the sea shore, in quest of food, owing to the deep snow.—*Portland Advertiser*

Mendi Mission.—By letters received from Rev. Wm. Raymond, by a vessel just arrived at Salem, Massachusetts, we learn of the safe arrival on the coast of Africa, of the missionaries sent out by the Union Missionary Society. The letters are dated, "Gambia, West Africa, November 22d, 1843," they having reached there the evening before, after an unusually short passage of but thirty days from New-York.

It will be remembered that Mr. Raymond and wife returned last spring to this country, in order to make the necessary arrangements for establishing a mission at Kaw-Mendi, in the interior of Africa. After spending a few months here, and completing such preparations, they, accompanied by Miss Ann L. Harnden, sailed again in October last, and this is the first intelligence that has been received from them.

Mr. Raymond writes that they had a delightful passage, and on their arrival at Gambia, were warmly received by the Wesleyan missionaries stationed there, who paid them every possible attention. They are all well, and in excellent spirits. Mr. R. met an African from Freetown, who had lately been at York, the place where Mr. R. labored during his first visit to Africa, and he told him that the people at York were very anxious to have him return there, or, in his own words, "they cry for see you." Mr. P. says that his confidence in the success of the mission grows stronger and stronger.

The missionaries expected to start for Sierra Leone the same afternoon, where Mr. R. will write more fully.

Mr. R. says with regard to himself—and the same is expressed in other words on behalf of his wife and her female companion—"I have not enjoyed so much of the presence of God for a long time, as while on this passage." Mr. and Mrs. R. and Miss H. desire grateful remembrance to those generous friends who aided them, and contributed to the support of the mission.—*Commercial Advertiser.*

Died.

In this city, at the residence of his father, on Sunday, the 28th ultimo, LEMUEL H. FISH, in the 19th year of his age.

Suddenly, on the morning of the 9th of First month, WM. P. JACKSON, aged twenty-six years and two months.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

	Amount previously acknowledged,	$388
389	Stephen Shear, Waterloo, N. Y.	1
390	Henry Bonnell, "	1
391	Azaliah Schooley, "	1
392	Richard Dell, "	1
393	Rachel Dell, "	1
394	Abraham Vail, "	1
395	James Hewry, Boston,	1
396	A friend, "	1
397	Butler Wilmarth, Leverett, Mass.	1
398	Phila Wilmarth, "	1
399	Caroline Beman, "	1
400	Elizabeth Phelps, Barre, Mass.	1
401	F. Kilmore, " "	1
402	Dr. Thompson, " "	1
403	A. F. Ainsworth, " "	1
404	Wm. Mead, Rutland, Mass.	1
405	E. H. Miles, " "	1
406	R. B. Miles, " "	1
407	Capt. J. King, " "	1
408	William Everett, Princeton, Mass.	1
409	Benjamin Wyman, Westminster, Mass.	1
410	Eliza Miles, " "	1
411	George Miles, " "	1
412	Rev. W. B. Stone, Gardner, Mass.	1
413	C. S. Greenwood " "	1
414	A. Richardson, " "	1
415	R. G. Cone, " "	1
416	Lewis Glazier, " "	1
417	E. E. Kimball, Lunenburgh,	1
418	Trowbridge Brigham, Southboro, Mass.	1
419	Emery B. Fay, " "	1
420	Almira A. Fay, " "	1
421	A friend, " "	1

TREASURER'S RECEIPTS

For the week ending 1st mo. (Jan.) 27th, 1844.

Received for the Standard—The following persons have each paid $2: Mrs. Springstead, Cazenovia; Newbury Darling, East Hampton, Ct.; Stephen Robbins, Jericho, L. I.; Smith Gray, Walpole, Mass.; Aaron Hutchinson, do.; John White, Westminster, Mass.; Benson Bigelow, do.; Rosanna Murdock, Winchendon, Mass.; Total, $16.

Cornelius Davis, Brooklyn, L. I. 50 cts.; Wilson S. Thorn, Youngstown, Ohio, $3; Hanson & Dennett, Portland, Me. $1 25; Hiram A. Morse, Holiston, Mass. $4 17; Rufus Rockwood, Leicester, Mass. 50 cts.; Benjamin Snow, jr. Fitchburgh, Mass. $30.—Total $39 42.

Donations.—Abby Kelley, per E. J. Neal, proceeds of the sale of a gold key, $2; Daniel Neal, jr. paid his pledge, $25; cash, $1 50; do 70 cts.; Mr. and Mrs. Harwood, Barre, Mass. $5; Ellen Moore, do. $1 50; Mrs, Kilmore, do. 50 cts.; Nathan Hancock, do. 50 cts.; C. W. Hancock, do. 25 cts.; Elias Mead, Rutland, Mass. 25c; M. F. Mead, do. 50c; E. R. Sawtell, do. 50c; Austin Bartow, do. 50c; Cyrus Rogers, do. 50c; Martha Rogers, do. 50; Polly Brown, do. 25c; Wm. S. Everett, Princeton, Mass. $3; Joseph Brown, do. 50c; Benson Bigelow, Westminster, Mass. 50c; Lucy Bigelow, do. 50c; Edward Kendall, jr. 50c; Joseph Maynard, Gardner, Mass. 50c; Walter Greenwood, do. 75c; Leonard Egdell, do. 25c; Aaron Greenwood, do. 50c; Wm. Greenwood, do. 50c; Isaac Lovell, do. 50c; Isaac Jackson, do. 75c; Lucy A. Cone, do. 50c; Joel Brooks, do. 50c; Harrison Howe, do. 50c; Sarah Smith, do. 50; Viola Bush, do. 50c; Mr. Etchell, do. 50c; Edwin A. Stevens, do. 50c; cash do. 50c; Elisha Murdock, Winchendon, [illegible] George Hill, do. 50c; Job Hyde, do. 50c.; Benjamin Snow, jr. Fitchburgh, Mass. $25; Benjamin Snow, do. $2; Mary M. Brooks, Concord, Mass. $1 50; Moses Sawin, Southboro', Mass. $2; Martha Newton, Mass. 26c; Polly Brewer, do. 26c; Betsey Howe, do. 50; Daniel Brewer, do. 50c Seth Newton, do. 50c.—Total, $88 97.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

CLARKSON ANTI-SLAVERY ASSOCIATION.

A stated meeting of the Clarkson Anti-Slavery Association will be held in Pennsgrove meeting-house, on 7th day, the 24th of 2d month, (February,) at 11 o'clock, A. M.

H. HAMBLETON, *Rec. Sec.*

Pennsgrove, 1st mo. 23d, 1844.

OLD WINDHAM COUNTY AGAIN.

The Windham County Anti-Slavery Society will again call the attention of the public to the subject of human chattelship, as it exists in our country, on Tuesday, February 6th, in Danielsonville, at 10 o'clock, A. M.

Abolitionists, will you be faithful to your high trust; the cause of the oppressed is in your hands, and let it not be said that you are willing to sacrifice the interests of the down-trodden, for the paltry interests of politics and ungodly sectarianism. The cause, if ever, *now* demands your utmost energies.

JAMES B. WHITCOMB, Sec'y.

Brooklyn, January 17th 1844.

WESTERN NEW-YORK ANTI-SLAVERY FAIR.

We invite the attention of the public to the second air of the Western New-York Anti-Slavery Sewing Society, to be held 22d of 2d month, (February) next, the avails of which are designed for the dissemination of truth on the subject of slavery, and to enlighten public opinion as far as in us lies, to its great evils and direful consequences.

For the welfare of the oppressor as well as the oppressed, we deem it our imperative duty to call upon the friends of humanity to aid us in our labors for the overthrow of this high-handed sin, and knowing the present only is ours, we adopt the language of Blair: "Let him who wishes to see others happy, make haste to give while his gift can be enjoyed, reflecting that the day rolls on, and the night cometh, when no man can work;" and let us bear in mind the words of the blessed Jesus "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is our earnest desire there may not be any found yielding to discouragements, with the impression that the little they can do will avail nothing, but remember "He that is faithful in the little shall be made ruler over much."

Anything from the farmer, merchant, or mechanic, will be gratefully received; and we ask our friends in the country, or different towns in Western New-York, far and near, to prepare articles and attend with us as their company to cheer us in our labors at the Fair will be inspiriting and salutary to our best feelings.

Any donation, whether it be butter, cheese, potatoes, nuts, or any kind of fruit, or whatever it may please our friends to offer, either previous, or at the time of the Fair, may be forwarded to the president, Abigail Rush, Buffalo street, opposite the burrying ground, corner of Litchfield street, or to Post and Willis, No. 4 Exchange street, Rochester.

Committee—Abigail Bush, Amy Post, Ann Pound, Elizabeth G. Curtiss, Mary H. Hallowell, Mary B. Fish, Catharine A. Fish, Charlotte Sears, Sarah A. Burtis, Sarah L. Hallowell, Sarah D. Fish.

P. S. Some stocking yarn, forthwith from any of our friends would be very acceptable.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Pot, first sort	4.50 a 4.62½
Pearl	5.06½ a 5.12½
CANDLES.	
Mould, tallow lb.	9 a 11½
Dipped do.	— a —
Sperm	31 a 33
COAL.	
Liverpool, chaldron,	8.00 a 8.50
Newcastle	6.50 a 7.50
Scotch	7.00 a 8.00
Sidney Pictou	5.75 a 6.00
Anthracite, 2,000lbs.	5.00 a 5.50
COFFEE.	
Java	10 a 11
Sumatra	7¼ a 7½
Porto Rico	7¾ a 8¼
Laguayra	7¼ a 7¾
Cuba	6¾ a 7¼
Brazil	5 a 7¾
St. Domingo	5¾ a 5½
COTTON.	
New Orleans	8 a 12½
Alabama	8 a 12½
Florida	8 a 10¾
Upland	8 a 10½
Upland, fair	9 a 10½
Upland, good and fine	10½ a 10¾
DOMESTICS.	
Shirtings, brown 3-4	4½ a 6
do. do. 7-8	6 a 7
do. bleached	5 a 8
do. S. I. do.	7 a 11
Sheetings, brown 4-4	7 a 9
do. do. 5-4	10 a 12½
do. bleached 4-4	7 a 12
do. do. 5-4	12 a 15
Calicoes, blue	7 a 12
do. fancy	6 a 8
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinetts	35 a 70
Checks 4-4	8 a 12
Cotton yarn, 5 a 13	14 a 16
do. 14 a 19	— a 17
do. 20 a 23	— a —
DRUGS & DYES.	
Alum, lb.	3 a
Cochineal	.95 a 1.05
Copperas	1½ a 1¾
Gum Myrrh	15 a 45
do. copal washed	35 a 42
do. Arabic	22 a 38
Madder	13 a 17
Oil of Vitriol	2.50 a 2.75
castor, gall.	80 a 85
Tartaric acid, lb.	38 a 40
Verdigris	23 a 25
Vitriol, blue	8 a —
DYEWOODS.	
Brazilletto, ton	25.00 a 27.50
Camwood	50.00 a 60.00
Fustic, Cuba	23.00 a 26.00
do. Tampico	16.00 a 18.00
Logwood, Cpy.	27.00 a 28.00
FEATHERS.	
Live, foreign lb.	13 a 24
do. American	25 a 28
FISH.	
Dry cod, cwt.	2.50 a 2.62½
Dry scale	1.25 a 1.50
Pickled, bbl.	4.00 a 4.25
do. salmon, tce	16.00 a 17.00
Smoked do. lb.	.9 a .10
Mackeral, 1, bbl.	10.56 a 10.75
do. No. 2	8.56 a 8.75
do. No. 3	6.50 a 7.00
Shad, Ct. hf. bbl.	5.50 a 6.50
Bucksp't. bbl.	6.00 a 7.00
Mass. do.	12.50 a 13.00
Herring, pickled	3.00 a 3.50
do. scale box,	40 a .42½
do. No. 1	30 a .
do. No. 2	20 a .
FLAX.	
Russia, lb.	8 a 11
American	8 a 8½
FLOUR & MEAL.	
Genesee	4.75 a 4.81½
Troy	4.62 a .
Ohio, via canal	4.75 a 4.81¼
Michigan	4.75 a .
Philadelphia	4.75 a
Baltimore	. a
Richmond c. mills	5.62½ a 5.75
do. country	4.75 a 4.87½
Brandywine	4.87½ a 5.00
Georgetown	4.87½ a 5.00
Alexandria	4.50 a
Fredericksburg	. a .
Petersburg	. a 5.00
Rye flour	3.37½ a 3.50
Indian meal	2.56½ a 2.62½
do. per hhd.	12.00 a 12.25
GRAIN.	
Wheat, Ohio bush.	1.00 a 1.04
do. Genesee	94 a .96
do. Southern new	90 a 1.00
Rye northern	63 a .64
Corn north'n & Jersey	47 a .48
Southern	44 a .50
Barley, N.R.	54 a .
Oats, northern	36 a .37
do. southern	32 a .34
do. New-Jersey	
Beans, tce.	6.12 a 7.62½
Peas do.	6.12 a 7.25
HEMP.	
Russia, ton	180 a 185
Manilla	. a 135
American, dew rot	100.00 a 110.00
do. water rot	120.00 a 180.00
HIDES.	
B. A. & Rio Grande, lb.	12 a 13
California	4 a 11
Oronoco	a 11½
Mexican	10 a 11½
S. American horse, piece	a
Calcutta, dry	60 a .85
HOPS.	
First sort 1843, lb.	8 a 9
HORNS.	
Ox, hundred	5.00 a 7.50
Cow	1.00 a 2.00

IRON.	
Pig, Eng. & Sc. ton	32.00 a 34.00
do. American	25.00 a 28.50
Bar do. rolled	a 70-00
do. Russia PSI	a 100.00
do. do. new do.	75.00 a .
do. Swedes	70.50 a 80.00
do. Eng. com.	. a 67.50
do. do. refined	. a 70.00
Sheet E. & Am. lb.	5½ a 5¾
Hoop do. do. cwt.	5.00 a 5.50
LEAD.	
Pig, 100 lbs.	3.50 a 3.56½
Bar, lb.	4 a 4¼
Sheet	4½ a
LEATHER.	
Oak lb. (sole,)	19 a 24
Hemlock, light	16½ a 17
do. middle	16 a 17
do. heavy	14½ a 15½
do. damaged	13½ a 14
LUMBER.	
Boards, N. R. M. ft.	30.00 a 35.00
do. east pine	. a 10.00
do. Albany, piece	7 a .17
Plank Ga. pine, M. ft.	20.00 a 25.00
Scantling pine	14.00 a 15.00
do. oak	30.00 a 35.00
Timber oak, cu. ft.	.25 a .37
do. Ga. yel. pine	.35 a .40
Shingles, cy. M.	11.00 a 14.00
Staves w. o. pipe M.	48.00 a 50.00
do. do. hhd.	34.00 a 35.00
do. do. bbl.	27.00 a 28.00
do. r. oak hhd.	26.00 a .
Heading, w. o.	40.00 a 45.00
Hoops	25.00 a 30.00
MOLASSES.	
New-Orleans, gall.	30 a 31
Porto Rico	a
St. Croix	a
Trinidad, Cuba	27 a 28
Martinique & Guadaloupe	a
Havana & Matanzas	25 a 28
Neuvitas	a
NAILS.	
Cut, 4d a 40d	4 a 4½
(3d 1 cent and 2d 2 cents more.)	
Wrought, 6d a 20d	10 a 12½
Horseshoe, No. 7 a 9	18 a 20
NAVAL STORES.	
Tar, bbl.	1.25 a 1.50
Pitch	1.12½ a 1.25
Rosin	.65 a .98
Turp. Wil'ton soft	2.43¾ a 2.50
do. N. C. soft	2.12½ a 2.37½
Spirits turp'tine gal.	32 a 34
OILS.	
Olive, gall.	87 a 90
Linseed, American	75 a 78
Whale refined	50 a 53
Sperm, fall	80 a 85
do. winter	85 a 90
Lard oil	a 65
PROVISIONS.	
Beef mess bbl.	6.00 a 6.87½
do. prime	4.00 a 4.37½
Butter, prime	15 a 16
do. ord. to good	8 a 12
do. common	6 a
Hog's lard	6½ a 7½
Pork, mess bbl.	9.00 a 9.75
do. prime	7.25 a 8.70
do. cargo	a
Cheese, Am. lb.	4½ a 5½
Hams smoked	4 a 9
RICE.	
100 lbs.	2.50 a 3.00
SALT.	
Turkish Isl. bushel	27 a 29
Bonaire	a
Curacoa	25 a 26
Ivica	
Cadiz	a
St. Kitts	a
Lisbon	a
Liverpool, ground	a
do. do. sack	1.17 a 1.20
do. do. fine	1.37½ a 1.45
SOAP.	
New-York, brown lb.	5 a 7
Castile	10 a 11
STEEL.	
German lb.	10½ a 13
English, hoop L.	13 a 13½
Trieste, in boxes	6½ a 7
American	5 a
Spring	5½ a 6
SUGARS.	
St. Croix, lb.	7 a 8
New-Orleans	6½ a 7½
Cuba, Muscovado	6½ a 7½
Porto Rico	6½ a 6¾
Havana, white	8½ a 9½
do. brown	7 a 7½
Cuba, white	9 a 10
do. brown	6½ a 7½
Brazil, white	a
do brown	a
Manilla, brown	6½ a 6¾
Lump	
Loaf	11½ a 12½
TALLOW.	
Foreign, lb.	
American	a 7½
TEAS.	
Imperial, lb.	30 a 90
Gunpowder	30 a 90
Hyson	37½ a 90
Young Hyson	32½ a 80
Hyson skin	20 a 40
Souchong	25 a 50
Bohea	a
TIN.	
Block, South Am. lb.	a
do. East India	14 a 14½
In plates ½ box	8.25 a 9.00
WOOL.	
Am. Sax'y. fleece, lb.	42 a 45
do. merino	40 a 43
Pulled, superfine	35 a 36
No. 1	30 a 31
No. 2	24 a 25

Poetry.

From the Democratic Review.

CHANNING.*

BY J. G. WHITTIER.

Not vainly did old poets tell,
Nor vainly did old genius paint,
God's great and crowning miracle,
The hero and the saint!

For even in a faithless day
Can we our sainted ones discern;
And feel, while with them on the way,
Our hearts within us burn.

And thus the common tongue and pen
Which world-wide echo Channing's fame,
As one of Heaven's anointed men
Have sanctified his name.

In vain shall Rome her portals bar,
And shut from him her saintly prize,
Whom, in the world's great calendar,
All men shall canonize.

By Narragansett's sunny bay,
Beneath his green embowering wood,
To me it seems but yesterday
Since at his side I stood.

And with us one who, plain and true,
Life's highest purpose understood,
And like his blessed Master knew
The joy of doing good.

Unlearned, unknown to lettered fame,
Yet on the lips of England's poor
And toiling millions dwelt his name,
With blessings evermore.

Unknown to power or place, yet where
The sun looks o'er the Carib sea,
It blended with the freeman's prayer
And song of jubilee.

He spoke of England's mighty wrong,
The ills her suffering children knew,
Where Hope, outworn by waiting long,
The last pale light withdrew.

O'er Channing's face the tenderness
Of sympathetic sorrow stole,
Like a still shadow, passionless,
The sorrow of the soul.

But when the generous Briton told,
How hearts were answering to his own,
And Freedom's rising murmur rolled
Up to the dull-eared throne.

I saw, methought, a glad surprise
Thrill through that frail and pain-worn frame,
And kindling in those deep, calm eyes,
A still and earnest flame.

His few, brief words were such as move
The human heart—the Faith-sown seeds
Which ripen in the soil of love
To high heroic deeds.

No bars of sect or clime were felt—
The Babel strife of tongues had ceased;
And, at one common altar knelt
The Quaker and the priest.

And not in vain: with strength renewed,
And zeal refreshed, and hope less dim,
For that brief meeting, each pursued
The path allotted him.

How echoes yet each Western hill
And vale with Channing's dying word!
How are the hearts of freemen still
By that great warning stirred!

And the calm stranger—where is he?
He treads his native soil once more,
A peaceful leader of the free,
A pleader for the poor.

Before him time-wrought barriers fall,
Old fears subside, old hatreds melt,
And, stretching o'er the sea's blue wall,
The Saxon greets the Celt.

The yeoman on the Scotish lines,
The Sheffield grinder, worn and grim,
The delver in the Cornwall mines,
Look up with hope to him.

Swart smiters of the glowing steel,
Dark feeders of the forge's flame,
Pale watchers at the loom and wheel,
Repeat his honored name.

And thus the influence of that hour
Of converse by Rhode Island's strand,
Lives in the calm, resistless power
Which moves our fatherland.

God blesses still the generous thought,
And still the feeling word He speeds,
And Truth, at His requiring taught,
He quickens into deeds.

Where is the victory of the grave?
What dust upon the spirit lies?
God keeps the sacred life He gave—
The Prophet never dies.

* The last time I saw Dr. Channing, was in the summer of 1841, when, in company with my English friend, Joseph Sturge, so well known for his philanthropic labors and liberal political opinions, I visited him at his summer residence on Rhode Island. In recalling the impressions of that visit, it can scarcely be necessary to say that I have no reference to the peculiar religious opinions of a man, whose life, beautifully and truly manifested above the atmosphere of Sect, is now the world's common legacy.

WINTER.

BY N. P. WILLIS.

Winter has come again. The sweet Southwest
Is a forgotten wind, and the strong earth
Has laid aside its mantle to be bound
By the frost fetter. There is not a sound
Save the skater's heel, and there is laid
An icy finger on the lip of streams.
And the clear icicle hangs cold and still,
And the snow-fall is noiseless as thought.
Spring has a rushing sound, and Summer sends
Many sweet voices with its odors out,
And Autumn rustleth its decaying robe
With a complaining whisper. Winter's dumb!
God made his ministry a silent one.
And he hath given him a foot of steel,
And an unlovely aspect, and a breath
Sharp to the senses—and we know that He
Tempereth well, and hath a meaning hid
Under the shadow of His hand. Look up!
And it shall be interpreted—Your home
Hath a temptation now. There is no voice
Of waters with beguiling for your ear,
And the cool forest and the meadows green
Witch not your feet away; and in the dells
There are no sunny places to lie down.
You must go in, and by your cheerful fire
Wait for the offices of love, and hear
Accents of human tenderness, and feast
Your eye upon the beauty of the young.
It is a season for the quiet thought,
And the still reckoning with thyself. The year
"Gives back the spirits of its dead," and Time
Whispers the history of its vanished hours;
And the heart calleth his affections up,
Counteth his wasted ingots. Life stands still,
And settles like a fountain, and the eye
Sees clearly through its depths, and noteth all
That stirred its troubled waters. It is well
That winter with the dying year should come.

Miscellany.

From the Present.

PROGRESS AND HOPE.

BY L. M. CHILD.

Like circles widening round
Upon a clear, blue river,
Orb after orb, the wondrous sound
Is echoed on forever:
Glory to God on high, on earth be peace,
And love toward men of love—salvation and release.

A large class of thinkers deny that the world makes any progress. They say we move in a circle; that evils are never conquered, but only change their forms. In proof of this doctrine, they remind us that the many are now as effectually kept in subjection to the few, by commercial fraud and diplomatic cunning, as they once were by sword and battle-axe. This class of reasoners are uncomfortable to the hopeful soul; the more so because they can easily bring forward an array of facts, from which, in the very nature of the case, it is impossible to evolve the good and evil separately, to weigh them accurately, and justly determine the results of each on the whole destiny of man. These unbelievers point to the past, whose records are deeply graven, and seen of all men, though they relate only to the externals of human history; while those who believe in perpetual progress, found their faith mainly on the inward growth and unwritten history of the soul. They see within all events a spiritual essence, subtle, expansive, and noiseless as light; and from the roseate gleam resting on the horizon's edge, they predict that the sun will rise to its zenith, and veil the whole earth in transfigured glory.

It is the mission of the prophet to announce, rather than to prove; yet facts are not wanting to *prove* that mankind have made progress. Experience is not always at discord with hope; perhaps it is never so, if we could read history as the Omniscient reads it. Doubtless the world does move in circles, and good and evil, reproduced in new forms, bear a continual check-and-balance to each other. But the circles in which we move, rise in a perpetually ascending series, and evil will finally be overcome with good. The very fierceness of the conflict shows that this consummation is approaching. There never was a time when good and evil, truth and falsehood, were at work with such miraculous activity. To those who look on the surface, it may seem as if the evil and the false were gaining the victory, because the evil and the false are always more violent and tumultuous than the good and the true. The tornado blusters, and the atmosphere is still; but the atmosphere produces and sustains a thousand-fold more than the tornado destroys. The good and the true work for eternity in a golden silence.

The very uproar of evil, at the present time, is full of promise; for all evil must be made *manifest*, that it may be cured. To this end Divine Providence is continually exerted, both in the material, and the spiritual world. If the right proportions of the atmosphere are disturbed, the discord manifests itself in thunder and lightning, and thus is harmony restored. To the superstitious, it sounds like the voice of wrath, but it is only Universal Love restoring order to the elements.

Behind the cause lies the end; and that is evil in the soul of man. He it is who disturbs the balance of the elements, and his sins are uttered in thunder and storm. But the *manifestation* is ever healthy, and the precursor of restored harmony. Welcome, then, to such books as Oliver Twist and the Mysteries of Paris; welcome to all the painful unfoldings of Anti-Slavery and Temperance; to all that, in a spirit friendly to man, lays open the crimes and the vices of society. I hail this universal tendency to manifestation as a joyful omen.

Dost thou ask, oh, unbelieving reader, for proof that the world *has* made progress? Consider well the great fact of British emancipation in the West Indies. Show me another instance in the world's history, where the heart of a whole nation was kindled, as it were, by a divine flame, to right the wrongs of a distant and helpless people. A people too poor to repay their benefactors; nay, for whose sake the benefactors taxed themselves heavily. A people too low and vulgar, in their utter degradation, to cast the faintest gleam of romance over the sympathy which came to their rescue. Could this deed have been done under the influence of any other religion than the Christian? Was anything done in the preceding ages, to be compared to it for moral grandeur? Great and glorious actions were doubtless performed by those old Greeks and Romans, and knights of the middle ages; but show me one so transcendently unselfish—one in which a nation acted from so pure a sentiment of justice, untarnished by the acquisition of wealth, or fame, or power. "We seek history in vain for the results of honesty, justice, and kindness, as exemplified in the dealings of nation toward nation; or in the conduct of the mighty and powerful toward the defenceless and the weak. It was reserved for England to furnish this missing chapter in the history of the world—this unlimned picture in the Gallery of Time."*

It has been asserted that the British government did this as a skillful move in the game of nations. I wish I could believe such speech had no worse origin than ignorance of facts. The British government *finds* an increase of power in the grand moral position it has taken on the subject of slavery; but they had no faith that such *would* be the result. "Honesty *is* the best policy, but policy without honesty never finds that out." Therefore, the application of great moral truths to the condition of man is never discovered by governments. Such perceptions come in the stillness to individual souls, and thence glide through the social fabric. At last a nation hails them as holy, and the moral power of a people compels government to adopt them, though with a growling disbelief in their efficacy. The good done by diplomatists and politicians is effected by the constraining force of public opinion; the bad they do is their own. This is the history of all amelioration in law; and it is eminently true with regard to British emancipation. The ruling powers resisted it as long as they could; but the fire kindled in the heart and conscience of the nation grew hotter and hotter. Government had sufficient sagacity to foresee that the boilers would burst, unless a safety-valve were supplied. When petitions grew so bulky that it required six men to carry them into parliament, legislators began to say, "It is not safe for us to procrastinate longer. When 800,000 even of the *women* of England are knocking at our door, there is no more time for delay." Thus it was that government yielded up its cold and selfish policy a sacrifice on the altar of a nation's heart.

Do you remind me of slavery in other parts of the British empire? Of slavery in her own factories and mines? I tell you the divine fire, which burnt off the fetters of the negro slave, cast its light clearly and strongly on other wrongs. The deepest corner of those dark and dismal mines stands fully revealed to the public gaze in the gleam of that holy flame; and it has already consumed the cord which bound the East Indian in British slavery.

If you are ignorant of these facts, blame the jealousy and conscious guilt of the American press. Our editors have carefully concealed the progress of emancipation, and its blessed results, while they have diligently sought for stories of insurrection, to sustain the detestable theory that God *made* one half of his children to be slaves to the other half. The much-desired insurrections never occurred. The negroes were too grateful and too docile to realize our republican hopes; and in lieu of fire and blood, our editors are constrained to make the most they can of the diminished production of sugar. As if the eternal truths contained in our own Declaration of Independence could be changed, or modified, by the sweetening of our tea!

Few facts are more disgraceful to the American press, than the manner in which West India emancipation has been treated. Deep indeed must this country have been sunk in prejudice and sin, to have received these glad tidings of regenerated humanity, with such obvious coldness and aversion. Had we been sincere in our professed love of freedom, instead of jealous inuendos and evil auguries, we should have sung to England a chorus of joy and praise, such as angels utter over a sinner that repenteth.

But let us turn again to proofs of the world's progress. Look at the glorious position of Ireland! Where can you find moral grandeur to be compared with it, in the history of nations? A people trampled on for generations, and therefore ignorant and violent—a people proverbially impulsive, bold, and reckless, stand before the opposing array of British power, and say, as William Penn did, when threatened with imprisonment in the Tower, "Well, friend, thy strength shall never equal my patience." The oppressors, learned in the operations of brute force, arrest the Irish liberator on the day of a great repeal gathering, when the populace are out in masses, and under the influence of strong excitement. Having cannon and troops in readiness, they seize O'Connell, nothing doubting that a storm of stones and shillelahs will give them a specious pretext for placing Ireland under military control. But lo! neither heads nor laws are broken! The British government stands check-mated by the simple principle of peace. O'Connell has assured the Irish people that moral power is mightier than physical force; and they, with their strong hands, and hearts burning with a sense of accumulated wrongs, believe the words he has so wisely uttered. Here is a knot for diplomatists, a puzzle for politicians!—Swords will not cut it, cannon cannot shatter it, fire will not burn it. It is a power that transcends governments, and governments must surrender before its unconquered majesty. What can Lord Wellington do with the Irish, if they will not fight, and *will* repeal the Union? It is far easier to conjecture what they will do with *him*, if no evil spirit tempts them to forsake the commanding position which they now occupy.

Perhaps you will say that O'Connell acts only from policy, as statesmen and generals have done before him. But does it mark no progress, that a man who sways millions to his will, perceives this to be the best policy? Is there no encouragement in the fact that the most excitable and turbulent of people believe the word he has spoken? Could the Irish have attained to this wonderful self-command, if Father Mathew had not prepared them for the work? The Law of Temperance has made a pathway in the desert for the Law of Love, and the forces of the millenium are marching in, bearing on their banners, "Friends, thy strength shall never equal my patience."

Duelling, strongly sustained as it has been, and still is, by the pride and passions of men, is gradually passing into disrepute. More and more, men dare to brand him as the real coward, who yields the good instincts of his heart, and the honest convictions of his own soul, to an erroneous popular opinion. Even South Carolina, the land of pistol chivalry, is beginning to rebuke the bloody folly. In this, too, O'Connell's example is great, but not blameless. The force of public opinion, and the persevering insolence of political opponents, once drove him into a duel. He shot the man who had long boasted that he would rid the country of him. But his noble nature rose against the murderous deed, and he dared to obey its dictates. He settled a generous pension on the widow of his enemy, and took a solemn oath, which he caused to be recorded, that he would never again fight a duel, under any provocation. Repeated efforts have been made to provoke him into a violation of his promise; but in answer to all challenges he calmly returns a record of his oath. Assuredly, the good seed scattered by the preaching of George Fox, and the courageous meekness of his disciples, have brought forth fruit an hundred fold.

Those must be blind indeed, who see no signs of moral and intellectual growth in the extended sphere of woman's usefulness, and the high standard of female character. A woman as well educated as half the mechanics' daughters in our country, would have been pointed out as a prodigy, a century ago. It is astonishing what a moderate knowledge of science or literature, then passed for prodigious learning. A woman who had written a book, was wondered at, and feared; and judicious mothers cautioned their daughters against such an eccentric example, lest they should lose all chance of getting husbands. Now, books from the pens of women, and some of them excellent books, too, are poured forth by hundreds, and no one considers the fact a remarkable one. Nor have women lost in refinement and usefulness what they have gained in knowledge and power. In the transition state of society, it is true that learned women became awkward pedants; but at the present time, women of the deepest philosophical insight, and the most varied learning, are emphatically characterized by practical usefulness, and the domestic virtues.

Observe the fast-increasing odium attached to capital punishment. Even its defenders argue for it, as men do for slavery and war, with the plea of *necessity*, and with an ill-concealed consciousness that their utterance is at discord with Christ. The governor of Vermont lately recommended the legislature of that State to repeal the law which ordained that no man should be hung till a year after being sentenced; but instead of following this advice, they prolonged the term to fifteen months.—Maine has passed a similar law.

Some twelve years ago, in a small work on education, called "The Mother's Book," I recommended that a child should never be whipt in anger. A relative said to me, "I should be ashamed of myself, if I *could* whip my child when I was *not* angry." At the time, I thought the remark a foolish one; for I had then some faith in physical coercion to effect moral good; but I now see that the mother's instincts were wiser than mine, though they did not lead her to wise conclusions. Few parents could whip a child a week after the offense was committed; and States will find it difficult to hang criminals, a year after the excitement of the trial has passed away. In process of time, the prisons themselves will find no one hardened enough to perform the office of a hangman, and none so blinded to the true mission of Christianity, as to pray on a drum-head for success in blowing the souls of human brethren out of their bodies, with bomb-shells; or to stand under the gallows and pray for beneficial effects from cold-blooded murder.

"Thank God that I have lived to see the time,
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that *all revenge is crime!*
That *man* is holier than a *creed*; that all
Restraint upon him must consult his *good*;
Hope's sunshine linger on his prison wall,
And *Love* look in upon his solitude.
The beautiful lesson which our Saviour taught,
Through long dark centuries its way hath wrought,
Into the common mind and popular thought;
And words to which, by Galilee's lake shore,
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part."*

It is true that, in this age of intellectual analysis, cunning has, in a great measure, taken the place of force, and with disastrous results. Still, the society that is governed by intellect, however much perverted from its true use, is in advance of society governed by club and battle-axe. But, from the present state of things, men are obviously passing into better order. The transition is certainly a restless and painful one; but there is everything to hope from the fact that the secrets of fraud and cunning are so universally laid open, and that men are calling more and more loudly for something better to supersede them. Not in vain did Fourier patiently investigate, for thirty years, the causes of social evils and their remedy. Nor in vain are communities starting up all around us, varied in plan, but all born of one idea. Do you say they will never be able to realize their aspirations? Away with your scepticism! I tell you that, if they all die, they will not perish without leaving the seed of great social truths scattered on the hill-sides and in the valleys; and the seed will spring up, and wave in a golden harvest. God does not thus mock with false hopes the beings he has made in his own image. He has taught us to pray that His kingdom may come on earth as it is in heaven; and he will answer the prayer in glorious fulfillment.

* John Jay's Address on Emancipation in the West Indies.

* Whittier's lines on the Abolition of the Gallows.

SUSY'S COW.—A TRUE STORY FOR CHILDREN.

BY MISS C. M. SEDGWICK.

The old and worldly may learn a great lesson by observing how much contentment a child gets, out of a few possessions. A canary bird, a kitten, a little white mouse, will give a little girl as much real enjoyment as one of the grazing dukes of England gets from his uncounted flocks and herds.

One of my favorite twilight walks, is over a grass-grown road, that, leading by a few scattered habitations through a mountain pass, is little frequented. Just on the verge of the mountain, in one end of a rickety old house, lives the widow Ely, and her daughter Susan. There is a little garden-patch near the house—some peonies and rose-bushes, and round the door, a few decayed apple-trees. The place looks comfortable, protected as it is, by the well-wooded mountain-side from the cold winds, and with the sun playing on the hop-vine that twines about the criss-cross threads passed and re-passed before the window. The widow Ely, is as poor as a sensible, industrious woman can well be in New England. She is very feeble, and can earn little; but that little is so well managed, that she and Susan live independently of charity. The ladies who are the mistresses of the Beacon street palaces, would as soon think of begging as Mrs. Ely.

In my evening walks towards Mrs. Ely's, I have often met Susan, driving home her cow: sometimes, unconscious that I observed her, holding the animal's tail, whisking it on one side and the other, beating time to an artless tune she was singing. Sometimes she ran alongside her favorite, patting her, and discoursing with her. "Hold up your head, old lady!" she would say; "there's a nicer mess for you than common at home. Mother and I had corn for dinner, and we saved all the odds and ends for you. Come, trot on, deary—mother is waiting. Poor soul! how low-spirited you are! I don't think Deacon Bonton is half fair to put you in that old eaten-up pasture. It sets your teeth on edge to look at it."

"Susy," said I, one day, overtaking her, "do you think the old cow understands you?" Susan blushed a little at finding herself overheard; but we were old friends, and she answered me frankly. "I don't know that she understands every word, but she has a feeling when I talk to her—I am sure she has. Now just look, ma'am, when I stop and pat her, how she stops and looks round at me, and puts her head up to my face,—poor Mooly!—there, you see! She loves me better than anybody in the world does, except mother. Oh, we have proper good times, coming home from pasture,—Mooly and I do."

"Does she give much milk, Susy?"

Susan's voice fell a little, as she replied, "No, ma'am,—not so much as some cows do. But that is all the fault of the pasture,—I know it is!"

"Why don't you get better pasture for her?"

"Mother can't afford to, ma'am. Sometimes she has talked of selling her; but I felt so dreadfully, she would not."

This summer, times are harder with Mrs. Ely. She had a long illness last winter, and a long bill to pay to the doctor. She is a woman that, as she herself truly says, can't sleep quietly upon a debt. A few days since, I called at her door, and was just turning round the lilac bush, that on one side encloses her door-step, when I was stopped by hearing Susan say, in a mingled tone of sorrow and surprise,

"Why, mother!—you hav'nt sold her, in earnest, mother?"

"Yes, I have."

"Is she gone?"

"Yes."

"It is not fair." There was a sense of injustice evidently mingling with Susan's grief. "Have not I," she continued, "picked and sold berries enough to pay for her pasturing all summer? I think you might have spoken to me about it, mother. Why did'nt you?"

"Because I could not bear to, Susy. I knew you would feel so bad."

Susan was much mollified by finding that her mother had tried to save her feelings, instead of disregarding them; and when her mother said, "Now do hush, child, and wipe away your tears, and listen to me, and I will tell you all about it;" she was tranquilized. I, too, wanted to hear all about it; but I felt as if I had no longer a right to listen unseen; so I presented myself, and, after exchanging greetings with Susan and her mother, I begged her to proceed, and comfort Susan if she could.

"Susan," she said, "can't feel worse than I do about parting with the cow. My father gave her to me when I was married,—she was a heifer, then. My husband died two years after, and, for the first eight years of Susan's life, that cow more than half supported us. There was not a better cow for milk in town."

"Not half so good a one for company," interrupted poor Susy. "Oh, how lonesome we shall be!"

"Yes, we shall feel kind of lonesome," said the mother; and I observed she turned away, to wipe a tear from her cheek. "But we must be rational, Susy. The old cow has fallen off in her milk the last two years, and I could not make her profitable as I used to do."

"Profitable!" echoed Susan. "You would not think of selling me, mother, because I was not profitable."

"O hush, Susy! Poor folks can't humor their feelings like rich ones. To come to the real truth of the matter, I had no way of paying the doctor, but by selling the cow. And now I have the money to pay him, and I feel as if I had done my duty, and if you will only stop crying, Susan, and own you think I have done right, I shall feel better and happier than I have done all summer."

Susan tried her best for resignation. She began to see that her mother was right, and before I left the house, she had dried her eyes, and said "she supposed mother knew best, but it was cruel hard."

The story of Susy's cow is not quite ended. It was purchased by a gentleman, in the next town to ours, seven miles from the widow Ely's. A boy was sent to drive the cow to its new owner. She was known to be near calving, and he was desirous to have her at home before the calf was born.

The cow seemed very unwilling to leave her old haunts. She was continually turning back, and, when about half way to her journey's end, she got away from her driver, and he could not manage to change her course; so he returned to his employer, and the next morning, a man was sent with him.

The cow was found on the edge of a swamp, near Mrs. Ely's, and from there driven to her new quarters. The stupid man who drove her did not find out that she had calved during the night. This was soon afterwards ascertained, and search was made in the swamp for the poor little lost calf, but no calf could be found.

All the day of her arrival—the next night, the following day, and the second night, the cow continued the most piteous moaning, such as cows make when their young are taken from them. The neighborhood was disturbed. People were kept awake in their beds; some of them pitied her, thinking there was a wailing in her cries, that sounded like human love; and some wished her to the deuce.

Towards the second morning, the cries ceased; and when the time came for the cow to be fed, she was missing. Again a messenger was despatched for her. She had been seen, by the earliest stirrers on the road, going towards her old home, and bellowing as she went. Nothing more could be heard of her till the messenger reached the widow's, and there, in her little yard, was the cow and her calf—the widow rubbing, with some medicinal ointment, the poor animal's bag, and Susy alternately patting the mother and calf, and repeating again and again, "I always said she knew as much as folks!" while the old cow, if she did not talk, expressed, as plainly as words could, her perfect satisfaction. It was a picture that Fisher should have painted. And it seems to me an instance of the force of the mental instinct in a dumb animal, that deserves recording. The cow, after a separation of forty-eight hours from her calf, returned to the swamp, and there, in its intricacies, found her still living, and went with her to her best friends.

The cow was the same day taken to her new owner, and the calf tenderly conveyed in a wagon, beside her. There is a rumor about the village, that the purchaser of the cow has been told the story of Susy's fondness of her, and that his kind heart is so much touched by the animal's faithful love for her young, which seems to justify Susan's opinion of her remarkable character, that he has intimated an intention of presenting the calf, at some future day, to the good little girl.

We hope that our young friends will be touched by this true story, (we vouch for its truth without color or exaggeration,) of a brute animal's devotion to its young. We have often wondered to see boys, and even men, abuse cows—kick them, and throw stones at them. A cow is one of heaven's rich gifts to man. She not only gives us milk,—pure and agreeable food to sustain life,—but from her we derive the luxuries of cream, butter, and cheese,—luxuries so abundant, that we have almost come to consider them as necessaries. Not a pie, pudding, or cake, comes upon the table, but the cow has contributed one component part to it. These generous supplies she gives us. Be grateful to her, then, as a benefactress, and consider well her gentleness, patience, intelligence, and affection, and you will not laugh at our little friend Susy for calling her company, nor be surprised when you are told that she is held *sacred* by some nations in India.

A BOLD PREACHER.

The boldness of Samuel Davis, (a qualification so important, that St. Paul requested the Christians to pray that it might be given him) will be illustrated by a single anecdote. When president of Princeton college, he visited England for the purpose of obtaining donations for the institution. The king, (George the II.) had a curiosity to hear a preacher from "the wilds of America." He accordingly attended, and was so much struck with his commanding eloquence, that he expressed his astonishment loud enough to be heard half way over the house, in such terms as these: "He is a wonderful man! Why, he beats my bishop!"&c.

Davis, observing that the king was attracting more attention than himself, paused, and looking his majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke: "When the lion roareth, let the beasts of the forest tremble; and when the Lord speaketh, let the kings of the earth keep silence." The king instantly shrunk back in his seat, like a boy that had been rapped over the head by his master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers, "He is an honest man; an honest man." Not one of his silken bishops would have dared to give him such a reproof.

"THROWN TASTEFULLY INTO THE BACK-GROUND."

The best hit we have seen for this many a day, touching the *fashionable* Christianity which prevails to so wide an extent, is contained in Hawthorne's "Celestial Railroad." In describing the *setting out* of the pilgrims, this son of Bunyan says:

"Instead of a lonely and ragged man, with a huge burden on his back, plodding along sorrowfully on foot, while the whole city hooted after him, here were parties of the first gentry, and most respectable in the neighborhood, setting forth towards the celestial city, as cheerfully as if the pilgrimage were merely a summer tour. Among the gentlemen were characters of deserved eminence, magistrates, politicians, and men of wealth, by whose example religion could not but be greatly recommended to their meaner brethren. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, who are so well fitted to adorn the most elevated circles of the celestial city. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at the heart, was thrown tastefully into the back-ground. Even an infidel would have heard little or nothing to shock his sensibility."

Is there not in this, reader, a rebuke which ought to be *felt?*

MAKING BUTTER IN WINTER.

Our correspondent, "G. C. M." of Greenfield, Massachusetts, after alluding to the difficulty often experienced in making butter in cold weather, gives the method pursued by his family, as follows:

"When the milk is strained, it is put upon the stove, and heated to near, or quite scalding heat, and then set away for the cream to rise. After sufficient cream is gathered for a churning, it is placed where it will be kept warm a sufficient time for it to sour, (usually about 24 hours,) when it is subjected to the process of churning, which rarely occupies more than 20 or 30 minutes. Previous to our pursuing this method, it often required from two to three, and sometimes four hours to accomplish the same result."

In this way, we doubt not, as fine yellow butter may be made in winter as in summer. Mr. Merrifield, a farmer of this county, by whom we are supplied with butter of the finest quality, lets the milk stand 12 hours, when it is removed to the stove, and scalded over a slow fire to near boiling heat. The pans are then removed to the cellar, to cool. By this method he finds no difficulty in making good butter in winter.—*Albany Cultivator.*

Ice Mountains.—The July Number of Silliman's Journal of Science, contains an account of an ice mountain in Hampshire county, Virginia, which has excited not a little interest in that quarter. It is composed of rocks, and rises some seven or eight hundred feet, constituting part of a ridge. The mountain surface is made up of red sandstone—and upon removing the stones to the depth of a few inches, masses of ice are found at midsummer, even during the most oppressive seasons, permanently preserved. A thermometer introduced among the cavities of the rocks, sunk below 40, and would have gone lower had it remained. During a recent winter, a cavity about four feet below the surface was opened and filled up with snow. It was covered loosely with boards yet it remained during the whole summer, dry, friable, and crystaline, without melting.

Miscellaneous Items.

From St. Domingo.—The schooner Star, at New-York, from St. Jeremie, (St. Domingo,) reports that the election for president took place on the island, about the 1st instant; the result was not known when he left, but it was generally believed that Gen. Riviere would be the choice of the people.

Four negro men were executed at Cahawba, Alabama, on the 1st ultimo, pursuant to a sentence of the court.

A Good Man Deceased.—The Rev. Gilbert Wesley Neveling, a native of Westphalia, Germany, died last evening at his residence in this city, in the 94th year of his age. He was pastor of the German Reformed Church, at Amville, N. J. and preached through the American revolution in the cause of freedom in New Jersey, to the various battalions of troops.

Death from Hemorrhage.—Mr. R. Mackey, of Philadelphia, who died on Thursday, came to his death from a bleeding at the nose, caused by a violent blowing of it. The hemorrhage continued for about seventeen hours, every effort by his physicians, during the whole time, to assuage it, proving unavailing.

Brave Hunters.—In Clayton county, Iowa Territory, a few days since, some hunters, in a bear hunt, got eight into a den, and killed them all, *a la Putnam*, by going in and shooting them.

Arrest of the Woman, Leggett.—The woman, Leggett, whose name has frequently been used in connection with the Express robbery, was arrested in this city yesterday, by an officer from Rochester. We did not learn what charge was preferred against the woman, but it seems the developments already made, render her arrest necessary.—*Buffalo Adv. Jan. 17.*

Fitchburg Railroad through Keene.—Thirty-five citizens of Keene, N. H. subscribed $40,000 the first day the books were opened for the purpose of ascertaining how much stock would be taken. This speaks well for the enterprise.

Hon. William Sprague, United States Senator from Rhode Island, has resigned his seat on account of the dreadful tragedy by which he was deprived of a partner and brother. A successor will immediately be chosen.

A Cheap Mail has been established between the great cities, which will carry letters at one-third the Wickliffe prices. A few weeks must determine whether the government will carry at fair rates and profit by it, or charge abominably, and get little to do. Success to cheapness!

Mail Robbery.—We learn that Mrs. Jones, the wife of the postmaster at Spruce, in the town of Albion, in this county, and a young man in their employ, named Evans, have been arrested on a charge of rifling letters, while overhauling the mail.—*Oswego Palladium.*

Examination of the Gordons.—The examination of the men charged with being concerned in the murder of Mr. Sprague, was completed yesterday. Nicholas Gordon was committed for trial, and Michael O'Brien was discharged.—*Providence Journal.*

A Consequence of Violating Girard's Will—Francis S. Rowand died at Pittsburgh, on Monday last. He left by will, a large sum—some say $80,000—for endowing a hospital in Paris, a bequest which would have been used for some charitable purpose in this country, had not Philadelphia used Girard's trust contrary to his direction.

At a meeting of the stockholders of the Northampton and Springfield railroad, last week, $30,000 worth of stock was taken on the spot, so that $50,000 in all have been taken up, and it was expected, before the week closed, it would amount to $75,000. We may expect, therefore, with the first opening of spring, to see ground broke on this route.

Rather Cool.—A passenger on board one of the Ohio boats, had a pocket-book, containing $500, taken from under his head the other day, as he lay asleep in his berth. The robber, after taking three $50s and two $20s, replaced the book without waking the owner.

Bloody Affray.—The Red River Republican of the 23d, furnishes the following account of the terrible affray which occurred in the parish of Avoyelles, on the 21st instant. It appears that Thomas H. Lewis, esq. and Dr. Jewell, of Opelousas, had, the evening before, gone to the house, in which Roger Banks Marshall was living, but which they themselves owned, having purchased it at Sheriff's sale, for a debt due them by Marshall. They were hospitably entertained, and after a very social and agreeable conversation, retired to bed. In the morning Mr. Lewis obtained Mr. Marshall's razors, and was shaving himself, when the disposition of the property became the subject of conversation. In a few moments the parties all became excited. Dr. Jewell drew a pistol and shot at Mr. Marshall, who instantly returned the fire, and clinched him, but found he was contending with a dead man. While struggling with him, he was shot in the side by Mr. Lewis, whom he then pursued with a double barrelled gun. He shot at him twice, one shot grazing his stock, and the other his pantaloons. The last account from the Bayou, represents Mr. Marshall to be very ill.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job. xvii. 8.*

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadel-

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Chester co. Pa. August 31, 1843. 6m.

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CHARLES WISE,
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Philadelphia, 8th, mo. 17th 1843. tf.

TEXAS AND MEXICO.

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